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# RIG VEDA

## VOLUME III

Complete in 12 volumes

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Mantras in Sanskrit  
with English Translation and Transliteration

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D.A.V. PUBLICATION DIVISION

*Translated by*  
Sriant Satya Prakash Saraswati  
Satyakam Vidyalanekar

# RIG VEDA

(Volume III)

ऋग्वेद

तृतीयो भागः

# RIG VEDA

## Volume III

[Book I, Hymns 122-191]

# ऋग्वेद

तृतीयो भागः

[प्रथमं मण्डलम्, सूक्तानि 122-191]

Translated by

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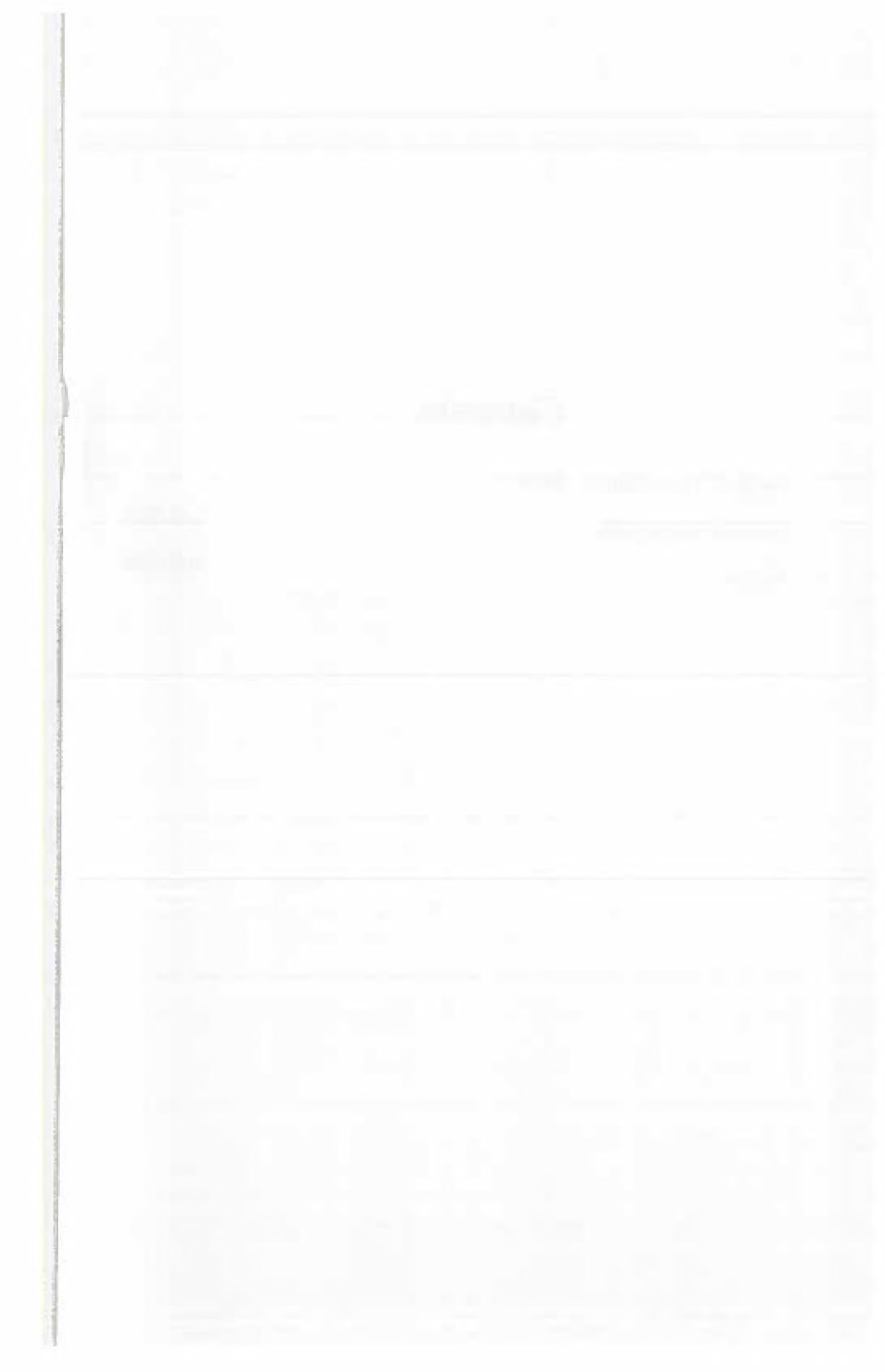
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# RIG VEDA

# ऋग्वेद संहिता

## प्रथमं मण्डलम्

( १२२ ) दक्षिणानुत्तराततमं सूक्तम्

(१-१%) पञ्चदशर्षस्यास्य सूक्तस्पर्धिमवो दीपतमनः कर्शयान् कपिः । विश्वे देवा देवताः । (१-४, ७-१%)  
प्रथमादिषतुर्ऋचां सप्तम्यादिनवानाञ्च त्रिष्टुप्, (५-६) पञ्चमीषष्टयोश्च विगाह्रुपा ऊन्दन्ती ॥

॥१॥

प्र वः पान्तं रघुमन्यवोऽन्ध्रौ यज्ञं रुद्राय मीळ्हुपे भरध्वम् ।  
दिवो अस्तोप्यसुरस्य वीरिरिषुध्येव मरुतो रोदस्योः ॥१॥  
पत्नीव पुर्वहृति वायुध्या उपासानक्ता पुरुधा विदनि ।  
स्तुरीनाक्ते व्युतं वसाना सूर्यस्य श्रिया सुदृशी हिरण्यैः ॥२॥

122.

Prá vah pántaṃ raghumanyavó 'ndho yajñám rudráya  
mīḷhúshe bharadvam | divó astoshy ásurasya víraír ish-  
dhyéva marúto ródasyoh || 1 || pátníva pūrváhūtim vāvri-  
dhādhyā ushásānāktā purudbā vídāne | starír nātkam vyū-  
tam vāsānā sūryasya śriyá sudṛśī bīraṇyaih || 2 ||

# ṚGVEDA SAMHITA

## BOOK ONE

---

122

O earnestly eager priests, may you dedicate the protective sacrificial offerings to the reward-showering cosmic powers. Let us praise him who, with his heroic followers, as with shafts from a quiver, has expelled the evil spirits from heaven; and may we praise the vital principles who reside between heaven and earth. 1

May dawn following the night of varied aspects and character come to promote the first invocation like a wife to the first call. May dawn, shining beautifully with the brightness of the rising sun, and like a youthful damsel decorated with golden ornaments and clad in finely woven garment, be pleased to come and participate in joy. 2

ममत्तु नः परिज्मा वसर्हा ममत्तु वातो अपां वृषण्यान् ।  
 शिशानामिन्द्रापर्यता युवं नस्तन्नो विश्वे वरिवस्यन्तु देवाः ॥३॥  
 उत त्या मे यशसा श्वेतनायै व्यन्ता पान्तोशिजो हवध्वै ।  
 प्र वो नपातमपां कृणुध्वं प्र मातरां रास्पिनस्यायोः ॥४॥  
 आ वो रुवण्युमोशिजो हवध्वै घापेयं शंसमर्जुनस्य नेशं ।  
 प्र वः पुष्णे दावन् औ अच्छा वोचेय वसुतानिमग्नेः ॥५॥

mamattu

naḥ párijmā vasarhā mamattu vāto apām vṛiṣaṇyān | śiṣi-  
 tān indrāparvatā yuvām nas tām no vīśve varivasyantu  
 devāḥ || 3 || utā tyā me yaśasā śvetanāyai vyāntā pāntan-  
 śijō huvādhyai | prā vo nāpātam apām kṛiṇudhivam prā  
 mātārā rāspināsyāyōḥ || 4 || ā vo ruvanyūm auśijō huvā-  
 dhyai ghōśheva śāṅsam ārjunasya nāñse | prā vaḥ pūshṇe  
 dāvāna āū āchā voceya vasūtātim agnēḥ || 5 ||

॥६॥ श्रुतं मे मित्रावरुणा हव्यमोत श्रुतं सदाने विश्वतः सीम् ।  
 श्रोतुं नः श्रोतुरातिः सुश्रोतुः सुक्षेत्रा सिन्धुरद्भिः ॥६॥  
 स्तुपे सा वा वरुण मित्र रातिर्गवां शता पृक्ष्यामिषु पञ्चे ।  
 श्रुतरथे प्रिवरथे दधानाः सद्यः पुष्टिं निरुन्धानासो अगमन् ॥७॥  
 अस्य स्तुपे महिमघस्य राघ्नः सचां सनेम नहुषः सुवीराः ।  
 जनो यः पञ्जेभ्यो वाजिनीवानश्वावतो रथिनो मह्यौ सुरिः ॥८॥

śrutām me mitrāvaruṇā hāvemótā śrutam sādane viśvā-  
 taḥ sīm | śrōtn naḥ śrōturātiḥ suśrōtuḥ sukshétrā sindhur  
 adbhiḥ || 6 || stushé śā vām varuṇa mitra rātīr gāvām śatā  
 pṛikshāyāmeshu pajré | śrutārathe priyārathe dādhanāḥ sa-  
 dyāḥ pushtīm nirundhānāso agman || 7 || asyā stushe māhi-  
 maghasya rādhanāḥ śacā sanema nāhushaḥ suvīrāḥ | jāno yāḥ  
 pajrébhyo vājīnivān āśvāvato rathīno māhyam sūrīḥ || 8 ||

May the sun, the circumambient divinity and the dispeller of darkness, grant us delight. May the wind, the bringer of rain, grant us delight. May you, O thunder and clouds, sharpen our intellects, and may all the Nature's glories show us favour. 3

I, belonging to the traditions of a poet, worship those ever-moving and protecting twin-divines with all my zeal for the attainment of illumination. O priests, glorify the fire-divine, who without fail gives proper reward to all our actions and praise the sky and heaven who are like the parents of the rustling waters. 4

As a singer addresses loud praises to you, O twin divines for the remedy of his pains, so I, the poet devotee, am singing loud praises for your invocation. I offer praises amongst others to the divine nourisher, who is bounteous. In particular, I proclaim the munificence of the fire-divine. 5

Hear my prayers, O source of light and bliss, and hear the same from all sides in the prayer hall. May the mighty river, the renowned bestower of gifts, be attentive to my prayer fertilizing our broad fields with water. 6

O divine source of light and bliss, we praise you for providing hundreds of cattle to the strong and valorous warriors fighting in the war with swift-moving horses. And may the divines, seated in their famous and splendid chariots, come to us. 7

I praise the treasures of that opulent assembly of the divines. May we, men who are blessed with excellent descendants, partake of them together. The assembly conferring abundant food upon the strong and valorous has been my benefactor, and has made me the master of horses and chariots. 8



जनो वा मित्रावरुणावभिद्रुगणो न वा सुनोत्यक्षणा-  
 स्वयं स यक्षं हृदये नि धत्त आप यदी होत्राभिर्कृतावा ॥९॥  
 स वार्धतो नहुषो वंसुजतः शर्वस्तरो नरां गूर्तश्रवाः ।  
 विश्वं प्रानिर्यानि वाज्जहसत्या विश्वासु गृत्सु सद्रुमिच्छरः ॥१०॥

jāno yó mitrāvaruṇāv abhidhrūg apó ná vām sunóty akṣha-  
 yādhrūk | svayám sá yātsamam hrīdaye ní dhatta āpa yád  
 im hōtrābhir ṛitāva || 9 || sá vrādhato nāhusho dāmsujūtaḥ  
 śārdhastaro narām gūrtāśravāḥ | viśiṣṭarātir yāti bālha-  
 śrītva viśvāsu prītsú sādami ic chūrah || 10 ||

अधु ग्मन्ता नहुषो हव सूरः श्रोता राजानो अमृतस्य मन्दाः ।  
 नभोजुवो यन्निरवस्य राधः प्रशस्तये महिना रथवते ॥११॥  
 एतं शर्धं धामु यस्य सूरिरित्येवोच्चदशतयस्य नंशे ।  
 द्युम्नानि येषु वसुताती रारन्विष्ये सन्वन्तु प्रभूथेषु वाजम् ॥१२॥  
 मन्दामहे दशतयस्य धासेर्दिर्यत्पञ्च विम्रतो वन्त्यजा ।  
 किमिष्टार्थं इष्टरश्मिरेन ईशानासस्तरूप ऋञ्जते नृन् ॥१३॥  
 हिरण्यकर्णं मणिग्रीवमर्णस्तत्रो विश्वे वरिवस्यन्तु देवाः ।  
 अर्यो गिरः सद्य आ जग्मुषीरोस्ताश्वाकन्तुभयैष्यसे ॥१४॥

ádha gmánā nāhusho hāvaṁ sūrēḥ śrótā rājāno amṛi-  
 tasya mandrāḥ | nabhojūvo yān niravāsya rādhaḥ prāṣa-  
 staye mahinā rāthavate || 11 || etāṁ śārdham dhāma yāsyā  
 sūrér ity avocan dāsatayasya nānṣe | dyumnāni yēshu va-  
 sūtātī rārān viśve sanvantu prabhṛithēshu vājān || 12 ||  
 mándāmahe dāsatayasya dhāsér dvīr yāt pāñca bibhrato  
 yānty ānuā | kīm iṣṭāśva iṣṭāraśmir eti īśānāśas tārusha  
 ṛiñjate nrīn || 13 || hīraṇyakarṇam maṇigṛivam ārṇas tān no  
 viśve varivasyantu devāḥ | aryó girāḥ sadyā ā jagmúshīr  
 ōśrāś cākantūbhāyeshv asmé || 14 ||

The man who does you wrong, O the source of light and bliss, who injures you in any way, who does not present you with oblations, contracts for himself sickness in his heart, whereas the righteous person gains all the favours by worship. 9

Such a worshipper, wondrously urged onwards by well-disciplined horses, endowed with surpassing strength, famed amongst heroes, liberal in gifts, and bold in his steps, moves like a hero, and defeats his adversaries in all combats. 10

Come to us; therefore, O beloved immortal cosmic powers, to the invocation of this worshipping devotee and attend to the mental faculties of our inner realm. May these hastening through our body and mind applaud the offerings of this devotee who acknowledges no protector other than you. 11

The enlightened sense-organs declare: we present wealth offerings with vigour upon this cosmic vital force who invokes us to partake in the offerings. May all the enlightened senses, in whom splendours and riches abound, bestow abundant food on these solemn occasions. 12

May they say, let us be delighted with the tenfold offerings when the worshippers approach, presenting the enjoyments of twice five (five sense-organs and five action-organs). What can the speedy mind and bright intellect do? These overpowering cosmic powers will subjugate the desires of men. 13

May all the divine powers favour us with a child decorated with gold earrings and jewel necklaces. May the brilliant divines, out of regard for our oblations and prayers, accept our oblations offered with spontaneity. 14



चत्वारो मा मशार्गस्य शिशुस्त्रयो राज्ञ आयवसस्य जिष्णोः ।  
रथो वा मित्रावरुणा दीर्घाप्साः स्यूमगभस्तिः सूरौ नार्द्यौ ॥१५॥

catvāro mā maṣarṣāra-  
sya śiṣvas trāyo rājña āyavasasya jishṇóḥ | rátho vām uni-  
trāvaruṇā dirghāpsāḥ syūmagabhasṭiḥ sūro nādyaut || 15 ||

( १२३ ) षषोविंशत्युत्पद्यतमं सूक्तम्

(१-१३) षषोद्वर्चस्यास्य सूक्तस्य श्रीशिवो दीर्घतमः कक्षीवान् ऋषिः । उपा देवता । चिदुप उन्दः ॥

॥१६॥

पृथू रथो दक्षिणाया अयोज्यैर्न देवासो अमृतासो अस्थुः ।  
कृष्णादुदस्यादुर्यादु विहायाश्चिकित्सन्ती मानुषाय क्षयाय ॥१॥  
पूर्वा विश्वस्माद्बुवनादवोधि जयन्ती वाजं ब्रूहती सनुत्री ।  
उच्चा व्यख्यद्युवतिः पुनर्भूरोपा अगन्त्रथमा पूर्वहूतो ॥२॥  
यद्युय भागं विभजसि नृभ्य उपो देवि मर्त्यत्रा सुजाते ।  
देवो नो अत्र सविता दमृना अनागसो वोचन्ति सूर्याय ॥३॥

123.

Prithū rátho dákshināyā ayojy aīnam devāso amṛtāso  
asthuh | kṛiṣṇād ūd asthād aryā vīhāyāṣ cīkitsanti mānu-  
shāya kshāyāya || 1 || pūrvā vīśvasinād bhūvanād abodhi  
jāyanti vājam bṛihatī sānutrī | uccā vy ākhyad yuvatī pu-  
narbhūr ōshā agan prathamā pūrvābhūtau || 2 || yād adyā  
bhāgām vibhājasi nṛibhya ūsho devi martyatrā sujāte | devō  
no ātra savitā dāmūnā ānāgasō vocati sūryāya || 3 ||

O welfare-workers and men of virtues, the four sons (the learned academicians, the men of defence, the producers of nation's wealth and the labour class) of the state and the three components of administration (the head, public servants and people) are to be taken care of. May your spacious and bright chariot (of sound administration) be ever radiant (of peace and prosperity) like the sun. 15

## 123

The vast chariot of dawn is yoked. The immortals are seated in it. Dawn, great and venerable, has emerged from deep darkness yearning to illuminate the hearts of men. 1

Before all the living world is she awake, triumphing over the transient darkness; she is wonderful and bounteous. Like a damsel is she, ever young and ever new. She glances from lofty heights. May she be the first to come on all our mornings, to join in prayers. 2

O brilliant, nobly-born dawn, as you are bestowing good fortune on all mortals, may the divine sun, the household friend of us all, through you recommend us to God as being sinless. 3

गृहं गृहमहना यात्यच्छा दिवोदिव अधि नामा दधाना ।  
 सिपाशन्ती यन्तुना अश्वदागादग्रमग्रमिद्रजते वर्त्तनाम् ॥४॥  
 भनस्य स्वसा वरेणस्य जामिरुपः सृते प्रथमा जरस्य ।  
 पृथा स दध्या यो अघस्य धाता जयेम तं दक्षिणया रथेन ॥५॥

griham

-griham abhanā yāty āchā divé-dive ádhi nāmā dádhdhānā |  
 śisbhāsanti dyotanā śāśvad āgād āgram-agram íd bhajate  
 vāsūnām || 4 || bhágasya svāsū vāruṇasya jāmí ūśaḥ sū-  
 nṛite prathamā jarasva | paścā sā daghyā yó aghāsya dhātā  
 jāyema tām dakṣiṇayā ráthena || 5 ||

॥५॥ उर्दारतां सुनृता उत्पुर्न्धीरुदग्रयः शुशुचानासो अस्थुः ।  
 स्पर्हा वसन्ति तमसापगूढाविष्कृष्वन्त्युपसो विभातीः ॥६॥  
 अपान्यदेत्यन्यन्यदेति विपुरुषे अहनी सं चरेते ।  
 परिक्षितोस्तमो अन्या गुहाकरद्यौदुपाः शोशुचता रथेन ॥७॥  
 सदृशीर्य सदृशीरिदु श्वो दीर्घं संचन्ते वरेणस्य धाम ।  
 अनवद्यास्त्रिंशत् योजनान्येकैका क्रतुं परि यन्ति सद्यः ॥८॥

úd íratām sūnṛitā út púramdhír úd agnāyah śusucā-  
 nāso asthuh | spārḥā vāsūni tāmāsāpagūḥbāvish kṛiṇvanty  
 ushāso vibhātīḥ || 6 || āpānyād éty abhy ānyād eti víshu-  
 rūpe āhanī sam carete | parikṣhītos tāmo anyā gūhākar  
 ādyand ushāḥ śósucatā ráthena || 7 || sadṛśīr adyā sadṛśīr  
 íd u śvó dirghām sacante vāruṇasya dhāma | anavadyās  
 trīṣātam yōjanāny ékaikā krátum pári yanti sadyāḥ || 8 ||

Each day, the fairy dawn visits every house, assuming new and splendid forms. May she, bounteous and bright, always diffuse light and cherish the first and best of our offerings. 4

Dawn, endowed with truth, is the sister of the effulgent sun and the supreme luminary. May she be praised in the beginning of our worship. And may he, the evil-doer, be subdued. May we conquer him with the aid of our triumphant chariot through her assistance. 5

Let sweet hymns be sung; let holy offerings be poured out; let ceremonial fires be kindled in all their brilliance, for the refulgent dawn is revealing the lovely treasures lying hidden under cover of darkness. 6

Night and dawn march together different in form; whilst the one recedes, the other comes to the fore. Coming in succession, the one covers the gloom of the surroundings, the other shines with her brilliant chariot. 7

The same today, the same tomorrow, untarnished dawn precedes the far course of the sun, the supreme luminary, by thirty yojanas (leagues), and each in succession revolves in its assigned position. 8

जान॒त्यहः॑ प्रथ॒मस्य॑ नाम॒ शुक्रा॑ कृष्णाद॒जनि॑ष्ट श्विती॒ची ।  
 ऋत॒स्य योषा॑ न मि॒नाति॑ धामा॒हर्हर्नि॑ष्कृतमा॒चर॑न्ती ॥९॥  
 क॒न्येव॑ त॒न्याश्च॑ शाश॒दानाँ॑ एषि॒ देवि॑ देवमि॒यक्ष॑माणम् ।  
 सं॒सय॑माना युव॒तिः पुर॑स्ताद्वाविर्वक्षी॑सि कृ॒णु॒षे वि॒भाती ॥१०॥

jānaty āhnaḥ prathamasya nāma śukrā kṛṣṇāḍ ajanishta  
 śvitīcī | ṛitasya yōshā nā mināti dhāmāhar-ahar nishikṛitāni  
 ācārantī || 9 || kanyēva tanvā śāśadānāni ēshi devi devāni  
 iyakshamaṇam | saṁsināyamānā yuvatīḥ purastād āvir vā-  
 kshānsi kṛiṇushe vibhātī || 10 || ॥

॥९॥ सु॒संका॑शा मा॒तृमृ॑ष्टेव योषाविस्तु॒न्वै कृ॒णु॒षे दृ॒शे क॒म् ।  
 भ॒द्रा त्वसु॑षो वित॒रं व्यु॑च्छ न तत्ते अ॒न्या उप॑सो न॒शन्त ॥११॥  
 अ॒श्व॒वती॑र्गोर्मतीर्वि॒श्ववा॑रा य॒तमा॑ना र॒श्मिभिः॑ सूर्य॒स्य ।  
 परा॑ च य॒न्ति पु॒नरा च॑ य॒न्ति भ॒द्रा नाम॑ वह॒माना उ॒पासः॑ ॥१२॥  
 ऋत॒स्य र॒श्मिर्मे॒नुय॑च्छमा॒ना भ॒द्रं भ॒द्रं क॑तुम॒स्मासु॑ धेहि ।  
 उपो॑ नो अ॒द्य सु॒हवा व्यु॑च्छा॒स्मासु॑ रा॒यो म॒घव॑त्सु च स्युः ॥१३॥

susainkāśā mātṛmṛiṣṭeva yōshāvis tanvāni kṛiṇushe  
 dṛiṣe kām | bhadṛā tvām usho vitarāni vy ūcha nā tāt te  
 anyā ushāso naṣanta || 11 || āśvāvātīr gōmatīr viśvāvārā yā-  
 tamānā raṣmībhiḥ sūryasya | parā ca yānti pūnar ā ca  
 yānti bhadṛā nāma vāhamānā ushāsaḥ || 12 || ṛitasya raṣmīm  
 anuyācchamānā bhadṛām-bhadraṁ krātum asmāsu dhīhi |  
 ūsho no adyā suhāvā vy ūchāsmāsu rāyo maghāvatsu ca  
 syuḥ || 13 ||

Proclaiming the first position of the day, dawn, who is fair and shines white, ascends, emerging resplendent out of the gloomy darkness. Cleansed by the radiance of the sun, the lady dawn breaks not the divine law of order, and comes to the appointed place day by day. 9

Manifesting your splendour proudly like a maiden, you come, O divine dawn, to the worshipper of the supreme God. And smiling beautifully like a youthful bride, you reveal the splendour of your body before the worshippers. 10

Like a young bride bathed and bedecked by her mother, you show forth your splendour. O auspicious dawn, just as other dawns did not diminish in their glory, may you also continue to shine vividly in the same manner. 11

Full of vigour and possessed of light, the beloved of all, you are ever with the rays of the sun dispelling darkness. Dawn departs and comes back again assuming many auspicious forms that promise a happy future. 12

Obedient to the reign of the law eternal, O divine dawn, may you inspire in us all that is propitious and commendable. May you be with us today when invoked. May you bestow abundant riches in our households as well as in the households of the affluent dedicated to service. 13

( १२४ ) ऋषिदत्तुत्तरकातनं सूक्तम्

( १-११ ) प्रयोदशार्धस्यास्य सूक्तस्याशिषो देवतमसः कक्षीयान् ऋषिः । अथा देवता । पित्रूपं धनम् ॥

॥ ३१ ॥ उ॒षा उ॒च्छन्ती॑ समिध॒ाने अ॒ग्ना उ॒द्यन्त्सूर्यं॑ उर्वि॒या ज्योति॑र॒श्रेत् ।  
 दे॒वो नो॑ अत्र॒ सवि॒ता न्व॒र्यं प्रा॒सावी॒द्विप॒त्र चतु॑प्पद्वि॒ल्ले ॥ १ ॥  
 अ॒भि॒नती॑ दे॒व्यानि॑ व्र॒तानि॑ प्र॒मि॒नती॑ म॒नुष्या॑ यु॒गानि॑ ।  
 ई॒युषी॑णासु॒प॒मा श॒श्वती॑नामाय॒तीनां॑ प्र॒थ॒मोपा॑ व्य॒चोत् ॥ २ ॥  
 पु॒षा दि॒वो दु॒हिता॑ प्रत्य॒दर्शि॑ ज्योति॒र्वसा॑ना सम॒ना पु॒रस्ता॑त् ।  
 ऋ॒तस्य॑ प॒न्थाम॑न्वेति सा॒धु प्र॑जा॒नती॑व न दि॒शो मि॑नाति ॥ ३ ॥

124.

Ushā uchānti samidhāne agnā udyān sūrya urviyā jyō-  
 tir aśret | devō no ātra savitā nv ārtham prāsāvīd dvipāt  
 prā cātushpad ityaī || 1 || āminatī daivyaṇi vratāni prami-  
 natī manushyaṇa yugāni | iyūshīṇām upamā śaśvatinām āya-  
 tīnām prathamōshā vy ādyaut || 2 || eshā divo duhitā prāty  
 adarsi jyōtir vāsānā samanā purastāt | ritāsya pānthām ānv  
 eti sādhu prajānatīva nā diśo mināti || 3 ||

उ॒षो अ॒दर्शि॑ शु॒न्ध्यु॒वो न॑ वक्षो॑ नो॒धा इ॒वावि॑र॒कृत॑ प्रि॒याणि॑ ।  
 अ॒ग्नस॒न्न स॑स॒तो वो॒धय॑न्ती श॒श्वत्त॒माग॑त्पुनरे॒युषी॑णाम् ॥ १ ॥  
 पूर्वे॑ अ॒र्धे रज॑सो अ॒प्स्यस्य॑ ग॒वां जनि॑व्य॒कृत॑ प्र॒ केतु॑म् ।  
 व्यु॑ प्रथ॒ते वि॒तरं॑ वरी॒य ओ॒भा पू॑णन्ती पि॒त्रोरु॑प॒स्था ॥ ५ ॥

ūpo adarsi śun-  
 dhyūvo nā vāksho nodhā ivāvīr akṛita priyaṇi | admasān  
 nā sasatō bodhāyanti śaśvattamāgāt pūnar eyūshīṇām || 4 ||  
 pūrve ārdhe rājaso apyāsya gāvām jānitry akṛita prā ke-  
 tūm | vy ā prathate vitarām vārīya ōbhā priṇānti pitrōr  
 upāsthā || 5 ||



The refulgent dawn descends. Our sacrificial fire is kindled. The sun is rising, casting around its radiance. May the sun, the prime source, bring us wealth for our use and light for the activities of the bipeds and quadrupeds. 1

Truly following the eternal cosmic law and diminishing the days of man's life one by one, this dawn, the last of those endless dawns that have gone by, and the first of those yet to follow, shines forth brightly. 2

Clad in effulgence, this daughter of heaven has appeared in the east as on days before. Like one who knows well the regions, she goes along the path of the sun, faithfully following the quarters of the horizon. 3

She is seen near, as if she were the bosom of the sun. She manifests her splendour like a singer of a new song. She, like a matron, wakens those that are asleep, and comes again and again and without fail. 4

There in the eastern half of the luminous regions, the mother of the early rays has revealed herself. She is spreading herself far and wide in all directions. Seated on the laps of her parents (heaven and earth), she fills them with loving radiance. 5



॥६॥

एवेदे॒षा पु॒रुत॒मा दृ॒शे कं ना॒जामि॑ न परि॒ वृ॒णक्ति॑ जा॒मिम॑ ।  
 अ॒रेप॒सा त॒न्या॒शु शा॒शदा॒ना ना॒र्भादी॑षते॒ न म॒हो वि॒भ्राती ॥६॥  
 अ॒भ्राते॒व पुं॒स ए॒ति प्र॒तीची॑ ग॒तास्त॑नि॒व स॒नये॑ ध॒नाना॑म् ।  
 जा॒येव॒ पत्य॑ उ॒शती॑ सु॒वासा॑ उ॒षा ह॒स्तेव॒ नि रि॑णीति॒ अप्सः॑ ॥७॥  
 स्व॒सा स्व॒स्त्रे ज्य॑ाय॒स्थे योनि॑मा॒ग्निग॑र्भै॒त्यस्याः॑ प्र॒तिच॑क्ष्ये॒व ।  
 व्यु॒च्छन्ती॑ र॒श्मिभिः॑ स॒र्यस्या॒ज्य॒क्षे स॒मन॒गा इ॒य वाः ॥८॥

evéd eshá purutāmā dṛiṣe kām nājānim ná pári vri-  
 nakti jānim | arepāsā tānvā śāśadānā nārbhād īshate ná  
 mahó vibhātī || 6 || abhrátēva puṁsā eti pratīcī gartānig iva  
 sanāye dhūnānām | jāyēya pātya uṣatī suvāsā ushā hasréva  
 ní rinīte āpsaḥ || 7 || svāsā svāstre jyāyasyai yōnim āraig  
 āpaity asyāḥ praticākshyeva | vyuchāntī raśmībhiḥ sūrya-  
 syāñjy āukte samanagā iva vrāḥ || 8 ||

आ॒सां पू॒र्वीसा॒मह॑सु स्व॒मृणा॒मप॑रा पू॒र्वीम॑भ्य॒ति प॒श्चात् ।  
 नाः प्र॒त्नव॑न्न॒र्यमी॒नून॑म॒स्मे रे॒वदु॑च्छन्तु॒ सुदि॑ना॒ उ॒पासः॑ ॥९॥  
 प्र बो॒धयो॑षः पृ॒णता॑ म॒घोन्य॑वृ॒धमा॑नाः पु॒णयः॑ स॒सन्तु ।  
 रे॒वदु॑च्छ म॒घव॑न्नो म॒घोनि॑ रे॒वस्ते॒व सं॑वृ॒ते जार॑यन्ती ॥१०॥

āsām pūrvāsām āhasu  
 svāsrīṇām āparā pūrvam abhy eti paścāt | tāḥ pratnavān  
 nāvyaśīr nūnām asmé revád uchantu sudinā ushāsaḥ || 9 ||  
 prā bodhayoshaḥ priṇatā maghony ābudhyamānāḥ paṇāyaḥ  
 sasantu | revád ucha maghāvadbhiyo maghoni revāt stotrē  
 sūnrite jārāyanti || 10 ||

In this very manner most bounteous dawn shines for all and gives them the joy of sight. She ignores not the stranger, nor does she ignore her kindred. Proudly manifested in her stainless person, bright dawn transcends all things, big and small. 6

Dawn comes to the west, like a woman without a brother returning to her father's home, or like one going to reclaim her property. Dawn smiles and unmask her beauty as a well-attired loving wife does before her husband. 7

The younger sister (the night) vacates her place for her elder sister (the day), and having made it known to her, she departs. Dawn adorns her beauty shining forth with sunrays, like women trooping to the festal meeting. 8

Of all those sisters who have gone before, a later one comes everyday in succession. Now may these future dawns shine brightly for us blessed with wealth like the former ones. 9

O bounteous dawn, may you waken the liberal devotees; let the faithless misers sleep on with none to wake them. Shine you, O dawn, with riches for the liberal givers of oblations. O inspirer of sweet voices and the diminisher of one's age, may you shine for the old and enrich the poets. 10

॥ १ ॥ अवेयमश्वेयवतिः पुरस्ताद्युक्ते गवामरुणानामनीकम् ।  
 वि नूनमुच्छादसति प्र केतुर्गृहं गृहमुप तिष्ठति अग्निः ॥ ११ ॥  
 उक्ते वयंश्चिद्वसतेरपत्तन्नरश्च ये पितृभाजो व्युष्टौ ।  
 अमा सते वहसि भूरि वाममुपो देवि दाशुष मर्त्याय ॥ १२ ॥  
 अस्तौद्वि स्तोम्या ब्रह्मणा भेर्वावृधध्वमुशनीरुपासः ।  
 युष्माकं देवीरवसा सनेम सहस्त्रिणं च शातेन च वाजम् ॥ १३ ॥

āveyām asvaīd yuvatīḥ purastād yuñkte gāvām aruṇā-  
 nām ānīkam | vi nūnām uchād āsati prā ketūr gṛihām-gṛi-  
 ham ūpa tiṣṭhāte agnīḥ || 11 || ūt te vāyaṣ cid vasatēr  
 apaptan nāraṣ ca ye pitubhājo vyushtau | amā satē vabasi  
 bhūri vāmām ūsho devi dāśuṣhe mārtyāya || 12 || āstodhvaṁ  
 stomyā brāhmaṇā me 'vīridhadhivam uṣatīr uśhāsaḥ | yu-  
 shmākam devīr āvasā sañema sahasrīṇaṁ ca śatīnaṁ ca  
 vājam || 13 || ॥

( १२५ ) पञ्चविंशत्युत्तराशतमं सूक्तम्

(१-७) सप्तर्षेऽस्यास्य सूक्तम्प्रीतिप्रो दीर्घनमसः कश्चिन्न कृपिः । ह्यनयस्य

दानमुत्तिर्दिवा । (१-१, १-७) प्रथमवृषस्य पट्टीसप्तर्षोक्तयोश्च

पिष्टुप्, (५-५) चतुर्थोपधम्योश्च नगती उद्गता ॥

(११५)

प्राता रत्नं प्रातरित्वा दधाति तं चिकित्वा प्रतिगृह्या नि धत्ते ।  
 तेन प्रजां वर्धयमान आयुं रायस्पोषेण सचते सुवीरः ॥ १॥

125.

Prātā rātnam prātaritvā dadhāti tāṁ cikitvān pratigri-  
 hyā nī dhatte | tēna prajāṁ vardhayamāna āyū rāyās pō-  
 shheṇa sacate suvīrah || 1 ||

This young damsel has beamed forth for us in the east; she is yoking to her chariot a team of purple rays. Assuredly now she shines far and wide and dispels darkness. Let her effulgence come forth. Let the sacred fire be kindled in every house. 11

As the birds fly out of their nests, so do at the advent of dawn men go out of their houses to toil for their sustenance. O bright dawn, may you bring plentiful wealth to them, and also to those who work while staying at home. 12

Thus, you, worthy of praise, have been glorified by my hymns. And O dawns, favourably disposed as you are towards us, may we through your grace acquire wealth that is thousandfold and a hundredfold. 13

Every morning, the Sun bestows excellent wealth on all of us. The prudent one amongst us knows its worth and treasures it. Thereby he nourishes his progeny and his own life and, blessed with good and brave children, he spends his life in enjoyment and usefulness. 1

सुगुरसत्सुहिरण्यः स्वधो बृहदेस्मे वय इन्द्रे दधाति ।  
 यस्त्वायन्तं वसुना प्रातरित्वो मुक्षीर्जयेव पदिमुत्तिनानति ॥२॥  
 आयमुद्य सुकृतं प्रातरिच्छन्निष्टेः पुत्रं वसुमता रथेन ।  
 अंशोः सुतं पायय मत्सरस्य क्षयर्हं वधय मृतृताभिः ॥३॥  
 उप क्षरन्ति सिन्धवो मयोभुव ईजानं च यदयमाणं च धेनवः ।  
 पूणन्तं च पपुर्णि च श्रवस्ववो घृतस्य धारा उप यन्ति विश्वतः ॥४॥

sugúr asat suhiranyāḥ svāsvo  
 brīhād asmai váya índro dadhāti | yás tvāyāntam vāsunā  
 prātaritvo mukshījayeva pádim utsināti || 2 || áyam adyá su-  
 kṛitam prátar ichānn ishtëḥ putrām vāsumatā ráthena | aṁ-  
 śóḥ sutam pāyaya matsarasya kshayádvīram vardhaya sū-  
 nrítābhiḥ || 3 || úpa ksharanti síndhavo mayobhúva ījānām  
 ca yakshyāmāṇam ca dhenávaḥ | piṇāntam ca pápurim ca  
 śravasyávo ghrítasya dhārā úpa yanti viśvátah || 4 ||

नार्कस्य पूष्टे अधि तिष्ठति श्रितो यः पूणानि स ह देवेषु राच्छति ।  
 तस्मा आपो घृतमर्पन्ति सिन्धवस्तस्मा इयं दक्षिणा पिन्यते सदा ॥५॥  
 दक्षिणावन्तमिदमानि चित्रा दक्षिणावतां दिवि सूर्यासः ।  
 दक्षिणावन्तो अमृतं भजन्ते दक्षिणावन्तः प्र तिरन्त आयुः ॥६॥

nāka-  
 sya priṣṭhé ádhi tishṭhati śritó yaḥ piṇāti sá ha devēshu  
 gachati | tasmā āpo ghrítam arshanti síndhavas tasmā iyām  
 dákshinā pinvate sádā || 5 || dákshināvatām íd imāni citrá  
 dákshināvatām divi sūryāsaḥ | dákshināvanto amṛitam bha-  
 jante dákshināvantah prá tiranta áyuh || 6 ||

May such a person be blessed with excellent cows, sheep and horses and may resplendent God bestow plentiful food on him, who having got up early in the morning so liberally grants wealth to the deserving guest, as if applying snares to the game. 2

I have come this day in the morning in a chariot filled with riches for you, O Lord, with a request that you grant me a dutiful and virtuous son. May you be exhilarated with the request of mine made in devotion. Bless me with prosperity worthy of the head of a flourishing race. 3

To him who worships, and to him who undertakes celebrations, may blissful rivers and milch-cows send forth streams of milk. To him, who both propitiates (his progenitors) and serves (mankind), may plenteous streams of clarified butter flow from all sides. 4

He who gives food generously to the needy ascends to the top of heaven. He is exalted to the status of divines. To him the waters and the rivers flow in stream. To him the earth yields treasures in abundance. 5

These wonderful rewards are for those who give pious donations. For the donors of gifts the suns shine in heaven; they attain immortality and prolong their worldly lives. 6

मा पूणन्ते दुरितमेन आरन्मा जारिषुः सुर्यः सुव्रतासः ।  
अन्यस्तेषां परिधिरस्तु कश्चिदपृणन्तमभि सं यन्तु शोकाः ॥७॥

mā priṇānto

dúritam éna áran má járīsbuḥ sūrāyaḥ suvratāsah | anyās  
tēshām paridhir astu kās cid āpriṇantam abbī sām yantu  
śókāḥ || 7 ||

( १२६ ) पृथिवीपुत्रादयवमं मूलम्

(१-७) मन्त्रस्यास्य मूलस्य (१-१०) प्रथमादिपञ्चमोऽभिजातो ईप्तेमलः कक्षीयतः, (१) पृथुः  
मन्त्रयोः भवियत्य क्रमः, (२) मन्त्र्याध रोमसा क्रमिका । (१-१०, ३) प्रथमादिपञ्चमो  
मन्त्र्याध मन्त्रयोः भवियत्यः, (१) पृथुः रोमसा देवते । (१-१०) प्रथमादि-  
पञ्चमो विपुः, (१-३) पृथिवीमन्त्रोऽध्वनुपु, छन्दो ॥

॥१॥

अमन्दान्स्तोमान्प्र भरे मनीषा सिन्धवधि क्षियतो भाव्यस्य ।  
यो मे सहस्रमभिमीनं सुवान्तूतो राजा श्रय इच्छमानः ॥१॥  
ज्ञानं राज्ञो नार्थमानस्य निष्काञ्छतमश्चान्प्रयतान्तस्य आदम् ।  
ज्ञानं कक्षीवो असुरस्य गोनो दिवि श्रवोऽजरमा ततान ॥२॥  
उप मा द्यावाः स्यनयेन दत्ता वधूमन्तो दश रथासो अश्वुः ।  
पृष्टिः सहस्रमनु गव्यमागात्सन्तकक्षीवो अभिपित्वे अह्नाम् ॥३॥

126.

Āmandān stómān prá bhare manīshā síndhāv ádhi kshi-  
yató bhāvyaśya | yó me sahasram abhimīta savān atúrto  
rājā śráva icchāmānah || 1 || śatām rājño náddhamānasya ni-  
shkāñ chatām áśvān prāyatān sadyá ādam | śatām kakshí-  
vāñ ásurasya gónām divi śrávo 'jāram ā tatāna || 2 || úpa  
mā syāvāḥ svanáyena dattá vadhūmanto dáśa ráthāso  
asthuḥ | shashtīḥ sahasram ānu gavyam āgāt sánat kakshí-  
vāñ abhipitvé áhnām || 3 ||

May the givers of large gifts never fall into sin or sorrow.  
May the righteous devotees never suffer set-backs. May  
some one else ever be their defence. May afflictions fall  
upon those deprived of these favours; the non-givers will  
suffer from grief and sorrow. 7

## 126

With delight, I representing the people, compose these  
lively praises of a king, the head of a state, who lives on  
the bank of a mighty river and who, desiring renown,  
performs a thousand noble deeds for the benefit of the  
public. 1

I, a representative of the public, accept each day grants of  
one hundred gold coins and one hundred horses bestowed  
by the head of a state. I, a craftsman, accept one hundred  
bulls from that majestic king. I spread his imperishable  
fame in the heavenly world. 2

Standing by my side are ten bay-chariots drawn by bay  
horses given by the sovereign head of a state and carrying  
the ladies of my house. Then comes a herd of one thou-  
sand and sixty cows. The craftsman accepts them with  
gratitude towards the close of the day. 3



चत्वारिंशदशरथस्य शोणाः सहस्रस्यग्रे श्रेणिं नयन्ति ।  
 मदृन्वुतः कृष्णानावतो अत्यन्कृशीवन्त उदंसृक्षन्त पुत्राः ॥४॥  
 पूर्वमनु प्रयतिमा ददे वृक्षीन्वुक्तां अप्रायन्निधायनो गाः ।  
 सुवन्धवो ये विद्या इव वा अनस्यन्तः श्व एषन्त पुत्राः ॥५॥

catvāriṁśād daśarathasya śoṇāḥ  
 sabāsrasyāgre śreṇim nayanti | madacyūtaḥ kṛṣṇānavato  
 ātyān kakshīvanta úd amṛikṣhanta pajrāḥ || 4 || pūrvām ānu  
 prāyatim ā dade vas trīm yuktān ashtāv arīdhāyaso gāḥ |  
 subāndhavo ye viśyā iva vrā ānasvantaḥ śrāva aśhanta  
 pajrāḥ || 5 ||

आगन्धिता परिगन्धिता या कशीकेव जङ्गहे ।  
 ददाति मह्यं यादुरी यादूनां भोज्यां शता ॥६॥  
 उपोप मे परां मृश मा मे दुभ्राणि मन्यथाः ।  
 सर्वहर्मस्मि रोमुशा गुन्धारीणामिवाविका ॥७॥

āgadhītā parigadhītā yā kaṣikēva jāṅgahē | dā-  
 dāti mahyaṁ yādurī yāśūnām bhojyā śatā || 6 || ūpopa me  
 pārā mṛiṣa mā me dabhṛāṇi manyathāḥ | sārvaḥām asmi  
 romaṣā gandhārīṇām ivāvikā || 7 ||

Forty tawny horses carry in front the wealth consisting of ten chariots and a thousand presents. Let the followers of a craftsman, born in the family of noble men, clean the coursers that are fiery and decorated with golden trap-pings. 4

O my brethren kinsmen, after the gifts already spoken of, I accept a prior grant for you of three and eight harnessed chariots, and valuable cattle. May you all attain prosperity and property, having lived together with affection as family members in one house. 5

The benevolent measures, applied with determination and firmness, would sustain a state, and keep enemies away as under the fear of corporeal punishment and give to me, the dedicated worker, hundreds of benefits. 6

[The State speaks to the people in ecstasy:]

"Approach me, listen to me, deem me not immature; I am hairy everywhere, like an ewe of an enchanted hilly tract." 7

[ भर्षकोनविशोऽनुवाकः ॥ ]

( १२७ ) सप्तविंशत्युत्तरातमं सूक्तम्

( १-११ ) एकादशचेष्ट्यान्व सृष्टस्य देवोदातिः पशुर्देवः कृषिः । अग्निर्देवता । ( १-११, ७-११ ) प्रयनादिपञ्चमां  
सप्तम्यादिपञ्चमांशात्पठिः, ( ६ ) पञ्चमांशातिपृतिरुत्तरातमं ॥

१२॥ अग्निं होतारं मन्ये दास्यन्तं वसुं सुनुं सहसो जातवेदसं विप्रं न जातवेदसम् ।

य ऊर्ध्वया स्वध्वरो देवो देवाच्या कृपा ।

घृतस्य विभ्राष्टिमुनुं यष्टि शोचिपाजुक्कानस्य सर्पिषः ॥१॥

127.

Agnīm hótāraṁ manye dāsvantam vāsum sūnūṁ sáhaso  
jātavedasam vipraṁ nā jātavedasam | yā ūrdhvāyā sva-  
dhvaró devó devācyā kṛpā | ghṛitāsya víbhrāṣṭim ānu  
vasṭi śocīṣhājūhvānasya sarpīṣaḥ || 1 ||

यजिष्ठं त्वा यजमाना हुवेम ज्येष्ठमङ्गिरसां विप्रं मन्मभिर्विप्रैभिः शुक्रं मन्मभिः ।

परिजमानमिव यां होतारं चर्षणानाम् ।

शोचिष्केशं वृषणं यमिमा विशः प्रावन्तु जूतये विशः ॥२॥

स हि पुरु चिदोजसा विरुक्मता दीयानो भवति द्रुहन्तरः परशुर्न द्रुहन्तरः ।

वीलु चियस्य समृतौ श्रुवद्वनेव यस्तिथिरम् ।

निष्पहमाणो यमते नायते धन्वासहा नायते ॥३॥

yājishṭham tvā yā-

jamānā huvema jyēṣṭham āṅgirasāṁ vipra mānmabhir ví-  
prebhiḥ śukra mānmabhiḥ | párijmānam iva dyām hótāraṁ  
carshanīnām | śocīślikeṣaṁ vṛṣhaṇaṁ yām imā víṣaḥ prāvantu  
jūtāye víṣaḥ || 2 || sā hí purú cid ójasā virúkmatā dídyāno  
bhávati druhaṁtarāḥ paraśúr ná druhaṁtarāḥ | vilú cid yásya  
sámṛitau śrúvad vāneva yāt sthirām | niṣhāhamāṇo yamate  
náyate dhanvāsahā náyate || 3 ||

I venerate the divine fire, the inspirer of pious works, the munificent, the giver of dwellings, the source of strength. He is aware of all that exists; like a sage he is endowed with knowledge; He is the divine regenerator of worship. Through his lofty blaze produced by the burning of liquefied butter which is offered in oblations with his flames, he invokes the Nature's bounties. 1

We, the institutors of the fire ceremony, invoke you, with prayers, O fire-divine, you who are most deserving of worship, and are the eldest fire of the fire-priests. And with prayers recited by the priests we adore you, who, like the revolving sun, are the invoker of the divine powers on behalf of men. You are bedecked with shaggy flames, and are endowed with strength. 2

Verily, that fire-divine, shining far with brilliant vigour, is the destroyer of foes. He like a hatchet cuts down trees. What is not solid and stable melts like water at his touch. Vanquishing the enemies, He stands firm and, like an archer, does not retreat. 3

इच्छा चिदस्मा जनु दुर्यथा विदे तेजिष्ठाभिराणिभिर्दृष्टयवम्ऽग्नये दृष्टयवसे ।

प्र यः पुरुषि गार्हते तद्धतेव शोचिषा ।

स्थिरा चिदन्ना नि रिणात्योजसा नि स्थिराणि चिदोजसा ॥४॥

तमेस्य पृथमुपरासु धीमहि नक्तं यः सुदशीतरो दिवानग्नादप्रायुषे दिवानरात् ।

आदस्यायुर्ग्रभणवद्दीप्तु शर्म न सुनवे ।

भक्तमभक्तमयो व्यन्तो अजरा अग्नयो व्यन्तो अजराः ॥५॥

drillā eid asmā ānu dur  
yāthā vidē téjishthābhir arāṇibhir dāshty āvase 'gnāye dā-  
shty āvase | prā yāḥ purāṇi gāhate tākshad vāneva soeś-  
shā | sthirā eid ānnā nī rināty ōjasā nī sthirāṇi eid ōjasā  
॥ 4 ॥ tām asya prikshām ūparāsu dhīmahi nāktam yāḥ su-  
dārṣataro divātarād āprāyushe divātarāt | ād asyāyur grā-  
bhanavad vilū śārma nā sūnāve | bhaktām ābhaktam āvo  
vyānto ajārā agnāyo vyānto ajārāḥ ॥ 5 ॥

॥३॥ स हि शर्धो न मारुतं तुविष्वणिरभस्वतीपूर्वरात्रिष्टनिरातनास्त्रिष्टतिः ।

आदङ्ख्यान्यादुदिर्यज्ञस्य केतुरहणा ।

अथ स्यास्य हर्षतो हर्षीवतो विश्वे जुपन्त पन्थां नरः शुभे न पन्थाम् ॥६॥

द्विता यदी कीस्तासो अभिद्यवो नमुस्यन्ते उपवोचन्त भृगवो मृगन्तो द्वाशा भृगवः ।

अग्निरीशे वसन्ता शुचिर्यो शुण्तिरेषाम् ।

प्रियौ अपिधीर्विनिषीष्ट मेधिर आ वनिषीष्ट मेधिरः ॥७॥

sā hī śārdho nā mārutam tuviśhvāṇir āpnasvatishūrvā-  
rāsv ishtānir ārtanāsv ishtāniḥ | ādad dhavyāny ādadīr ya-  
jñāsya ketūr arhāṇā | ādha smāsya hārshato brīshīvato vi-  
śve jushanta pānthām nārāḥ śubhé nā pānthām ॥ 6 ॥ dvitā  
yād īm kistāso abhidyavo namasyānta upavōcanta bhrīgavo  
mathmānto dāśā bhrīgavaḥ | agnīr iṣe vāsūnām śūcīr yō  
dharmīr eshām | priyāṁ apidhmīr vanishīṣṭa mēdhīra ā va-  
nishīṣṭa mēdhīrāḥ ॥ 7 ॥

Like wealth made over to a sage, they have made substantial donations to Him. By resplendent means He grants us grace so that we may preserve ourselves. The worshipper presents gifts to the fire-divine for preservation. He who accepts the offerings made to Him and consumes them as rapidly as He consumes forests. The standing corn ripens by His potency, and He consumes the harmful insects by the same potency. 4

Let us then place near the altar the sacrificial food for Him who shines more by night than by day. We offer it to Him who has more power at night than in the day. The libations are to be made to this fire-divine in the same way as the father's fortified house is made over to his son. These undying fires, discriminating between the edible and non-edible, grant protection. And accepting what is edible, they become exempt from decay; they do not die out. 5

He roars aloud like a thunderstorm in the course of the sanctified rites. This fire is to be worshipped and to be adored for victory over the hosts of enemies. He is the receiver of oblations and is the standard-bearer of the sacred works of the selfless. He deserving of veneration, consumes the oblations. Therefore, all men for their own good pursue the path of the fire-divine. Verily, they follow his path, verily, men follow his virtuous path for the sake of happiness. 6

The descendants of men of mature intellect celebrate the fire-divine in both his forms (fire in the sun and fire from the wood). They glorify him, and pay him homage and proclaim his praises. The descendants of men of mature wisdom churn him out (from the wood) for worship. The radiant fire-divine is the guardian of all these treasures. May the divine-fire, receiver of sacrifices, lovingly accept (our oblations). 7

विश्वासां त्वा विशां पतिं हवामहे सर्वासां समानं दंपतिं भुजे सत्यगिरिवाहसं भुजे ।

अतिथिं मानुषाणां पितुर्न यस्यां सया ।

अमी च विश्वे अमृतांस आ वयो हव्या देवेभ्यः वयः ॥८॥

त्वमग्ने सहसा सहन्तमः शुष्मिन्तमो जायसे देवतांतये रुधिर्न देवतांतये ।

शुष्मिन्तमो हि ते मदीं द्युमिन्तम उत क्रतुः ।

अथ सा ते परि चरन्त्यजर ऋष्टिवानो नाजर ॥९॥

viśvāsāṃ tvā viśāṃ patim havā-  
mahé sārvasāṃ samānāṃ dāmpatim bhujé satyágirivāhasam  
bhujé | átithim mānushāṇām pitúr ná yasyāsayā | amī ca  
viśve anṛitāsa ā váyo havyā devéshv ā váyah ॥ 8 ॥ tvām  
agne sāhasā sāhantamah śuśhmíntamo jāyase devátātaye  
rayír ná devátātaye | śuśhmíntamo hí te mádo dymninf-  
tama utá krátuh | ádha smā te pári caranty ajara śrushṭi-  
vāno nájara ॥ 9 ॥

प्र वो महे सहसा सहस्वत उपवुधे पशुषे नामये स्तोमो बभूत्वमये ।

प्रति यदीं हविष्मान्विश्वासु क्षासु जोरुवे ।

अग्ने रेभो न जेत क्रपूणां जूर्णिर्होत क्रपूणाम् ॥१०॥

सनो नेदिष्टु ददृशान आ भराग्ने देवेभिः सचंनाः सुचेतुना महो रायः सुचेतुना ।

महि शविष्ठ नस्कृधि संचक्षे भुजे अस्यै ।

महि स्तोतृभ्यो मघवन्त्सुवीर्यं मथीरुग्रो न शवसा ॥११॥

prá vo mahé sāhasā sāhasvata usharbhú-  
dhe paśushé nágnāye stómo babhūtv agnāye | práti yád  
im havishmān viśvasu kshāsu jóguve | ágre rebhó ná jarata  
ṛishūṇām júrñir hóta ṛishūṇām ॥ 10 ॥ sá no nédishṭham dá-  
drīṣāna ā bharāgne devébbih sācanāḥ suetúnā mahó rā-  
yāḥ suetúnā | máhi śavishṭha nas kṛidhi samcākshé bhujé  
asyaí | máhi stotṛibhyo maghavan suvīryam máthir ugró  
ná śávasā ॥ 11 ॥



We invoke you, the protector of all people, you who are the common Lord of all houses, to enjoy our offerings. He is the true carrier of our oblations. We invoke you, the guest of men, to whom all these immortals apply for their sustenance, as a son to a father. May all divinities come to receive our oblations,—may the divinities come. 8

O fire-divine, you, who destroy enemies by your strength, and the possessor of splendour most fiery, are born for the sake of all sacred works and worship. You are born for the sake of divine sacrifices. Your delight is most fiery and your valour is most victorious; hence the sacrificers wait upon you like envoys upon a prince, O undecaying one. 9

May your invocations, O priests, become acceptable to the fire-divine, who is deserving of laudation and who has the might to overcome the strong and who is awakened at dawn. May the priest be grateful to the fire-divine as if to a giver of cattle. The presenter of an oblation goes assiduously to every altar with the same expectations and invokes the fire, the first to come amongst the divinities, in the same way as the adept chanters glorify their worldly patrons with praises. 10

O fire-divine, may you become visible and come close to us and, partake with benign intent of the sacrificial food along with the divinities; bestow upon us abundant riches. Most mighty divine fire, may you make us illustrious so that we may behold and enjoy this earth, and may we be the possessors of excellent progeny. May you give us, your devotees, life's breath and may you destroy our enemies with your might and fury. 11



( १२८ ) अष्टविंशत्युत्तरकातमं सूक्तम्

( १-८ ) अष्टवस्थास्य सूक्तस्य देवोदासिः एकच्छेषः ऋषिः । मन्त्रिर्देवता । मत्पटित्छन्दः ॥

॥ १ ॥ अयं जायत मनुषो धर्मीमणि होता यजिष्ठ उशिजामनु व्रतमग्निः स्वमनु व्रतम् ।

विश्वश्रुष्टिः सखीयते रयिरिव श्रवस्यते ।

अदब्धो होता नि पदद्विळस्पदे परिवीत इळस्पदे

॥ १ ॥

तं यज्ञसाधुमपि वातयामस्यृतस्य पथा नमसा हविष्मता देवताता हविष्मता ।

स न उर्जामुपाभृत्यया कृपा न जूर्यति ।

यं मातरिश्वा मनवे परावतो देवं भाः परावतः

॥ २ ॥

128.

Ayám jāyata mánusho dhárīmaṇi hótā yājishṭha uśijām  
 ānu vratām agnīḥ svām ānu vratām | viśvāśrusṭīḥ sakhi-  
 yatē rayīr iva śravasyatē | ādabdhō hótā nī śhadad ilās  
 padē pārivīta ilās padē || 1 || tāṃ yajñasādhan āpi vā-  
 tayāmasy rītāsya pathā mānasā havishmatā devātātā havi-  
 shmatā | sā na ūrjām upābhṛity ayā kṛipā nā jūryati | yām  
 mātariśvā mānave parāvāto devām bhāḥ parāvātaḥ || 2 ||

एवेन सद्यः पर्वैति पार्थिवं मुहुर्गी रेतो वृषभः कनिकदहध्रेतः कनिकदत् ।

शतं चक्षाणो अक्षभिर्द्वयो वनेषु तुर्वणिः ।

सदो दधान उपरैषु सानुष्वग्निः परेषु सानुषु

॥ ३ ॥

ēvena sadyāḥ pāry eti pāṛthivam muhūrgī réto vṛishabhāḥ  
 kánikradad dādhdad rétaḥ kánikradat | śatām cákshāṇo akshá-  
 bhīr devó vāneshu turvánīḥ | sádo dādhdhāna ūpareshu sá-  
 nushv agnīḥ páreshu sánushu || 3 ||

The fire-divine is the invoker of divine virtues, the assiduous promoter of sacred deeds. He is generated by devotees for the holy work like those who are born for benevolent actions. He bestows blessings on him who seeks His friendship, and is like wealth to an inspirer. He is the unobstructed offerer of oblations in the cosmic world; He is seated, surrounded by His divine priests like powers, on the holy place; He is, verily, seated on the holy place. 1

We propitiate that messenger of cosmic sacrifice by treading the path of truth, by reverential salutations with intense dedication. He accepts our offerings, and through his beneficence departs not. He is that divine fire, whom the divine cosmic wind brings from afar for the service of men,—brings from afar. 2

The divine fire, who is ever to be hymned, is the giver of food and the showerer of benefits. He comes quickly upon our invocation to the altar of the earth. He is vigorous and loud-voiced; virile and loud sounding; he travels fast when incited by praise. He manifests himself a hundred fold by his flames. The divine-fire comes quickly to the place of worship with abodes in high lands close by—in the high lands far away. 3

स सुक्रतुः पुरोहितो दमेदमेऽग्निर्यज्ञस्याध्वरस्य चेतति कत्वा यज्ञस्य चेतति ।

कत्वा वेधा ईष्यते विश्वा ज्ञातानि पस्पशे ।

यतो घृतश्रीरतिथिरजायत वह्निर्वेधा अजायत

॥४॥

कत्वा यदस्य तर्विषीषु पृथ्वेऽमेरवेण मरुतां न भोज्येपिराय न भोज्या ।

स हि प्मा दानमिन्वति वसूनां च मुज्मना ।

स नस्त्रासते दुरितावभिहतः शंसादुघादभिहतः

॥५॥

sá sukrátuḥ puróhito  
dāme-dame 'gnír yajñásyādhvarásya cetati krátvā yajñásya  
cetati | krátvā vedhā ishūyaté víšvā jātāni paspaṣe | yáto  
ghritaśrír atithir ájāyata váhnir vedhā ájāyata || 4 || krátvā  
yád asya távishūshu priñcáte 'gnér áveṇa marútām ná bho-  
jyēshirāya ná bhojyā | sá hí shmā dānam ínvati vásūnām  
ca majmānā | sá nas trāsate duritād abhihrútaḥ śānsād  
aghlād abhihrútaḥ. || 5 ||

॥१५॥ विश्वो विहाया अरतिर्वसुर्दधे हस्ते दक्षिणे तरणिर्न शिश्रयच्छ्वस्यया न शिश्रयत् ।

विश्वस्मा इदिपुष्यते देवत्रा हव्यमोहिषि ।

विश्वस्मा हस्तुक्ते वारमृष्यत्यभिर्द्वाग वृष्यति

॥६॥

स मानुषे वृजने शंतमो हितोऽग्निर्यज्ञेषु जेन्यो न विस्पतिः प्रियो यज्ञेषु विस्पतिः ।

स हव्या मानुषाणामिच्छा कृतानि पत्यते ।

स नस्त्रासते वरुणस्य धूर्तेर्महो देवस्य धूर्तेः

॥७॥

vísvo víhāyā aratír vásur dadhe háste dākshīṇe tarāṇir  
ná śiṣrathac chravasyāyā ná śiṣrathat | víśvasmā íd ishū-  
dhyaté devatrā havyām óhishe | víśvasmā ít sukríte vāram  
rinvaty agnír dvārā vy rinṇvati || 6 || sá mánushe vṛijāne  
śāmtamo hitó 'gnír yajñéshu jényo ná viṣpátih priyó ya-  
jñéshu viṣpátih | sá havyā mánushāṇām ilā krítāni patyate |  
sá nas trāsate várunasya dhūrtér mahó devásya dhūrtéh  
|| 7 ||

That fire-divine is the performer of excellent acts; he is like a priest in every house ; he takes care of worship and ceremonies and with wisdom takes care of worship. He bestows rewards on persons who are desirous of food, and he accepts all the offered gifts for the good of the worshipper. In sacred ceremonies he feeds abundantly on butter; he is born as a guest,—and this fire, the bearer of oblations, is born as an ordainer. 4

All devotees offer in holy rites food for His satisfaction in the blazing flames of divine fire; like the grains that are to be enjoyed by learned men, and like the food to be enjoyed by the needy. The worshipper presents gifts to Him according to the extent of his opulence. The divine-fire preserves us when we are oppressed by sin. He saves us from misery overwhelming, and from curse and from overpowering malevolence. 5

The universal, mighty, imperious divine fire holds his treasure in his right hand; and like the sun, he stretches forth his hand and stretches forth as if with the desire of obtaining oblations—but not for the wicked. Verily O fire-divine, you bear the oblation for every one of the righteous who desires it. You grant blessings to every benevolent pious worshipper and open for him the gates of heaven. 6

The divine-fire is a most amiable friend in human infirmity through the means of sacred acts like a lord victorious and like a dear lord in sacred rites. He alights upon the oblations of men when placed upon the altar. He preserves us from floods and from havocs caused by other natural forces. 7

अग्निं होतारमीळते वसुधितिं प्रियं चेतिष्ठमरतिं न्यैरिरे हव्यवाहुं न्यैरिरे ।

विश्वायुं विश्वेवेदसं होतारं यजतं कविम् ।

देवासो रण्वमवसे वसुयवो गीर्भी रण्वं वसुयवः ॥८॥

agnīm hótāram ilāte vāsudhitim priyām cētishṭham  
aratim ny èire havyavāham ny èire | viśvāyum viśvāve-  
dasam hótāram yajatām kavim | devāso raṇvām āvase va-  
sūyāvo gīrbhī raṇvām vasūyāvah ॥ 8 ॥

( १२९ ) एकोनविंशदुत्तरपाततमं सूक्तम्

(१-११) एकादशार्चस्यास्य सूक्तस्य देवोदातिः पठ्यतेऽथ क्रयिः । (१-५, ७-११) प्रथमादिपञ्चमां सप्तम्यादि-

पञ्चानाञ्छेन्द्रः, (१) षष्ठ्याधेन्दुर्देवते । (१-७, १०) प्रथमादिसप्तमां दशम्याधात्यष्टिः,

(८-९) अष्टमीनवम्योपतिशक्ती, (११) एकादस्याध्याह्निक्युदातिः ॥

॥११॥ यं त्वं रथमिन्द्र मेधसातयेऽपाका सन्तमिपिर प्रणयसि प्रानवद्यु नयसि ।

सद्यश्चित्तमभिष्टये करो वशश्च वाजिनम् ।

सास्माकमनवद्यु तूतुजान वेधसामिमां वाचं न वेधसाम् ॥११॥

स श्रुधि यः स्मा पृतनासु कासु चिदक्षाय्य इन्द्र भरहृतये नृभिरसि प्रतूतये नृभिः ।

यः शूरोः स्वः सनिता यो विप्रैर्वाजं तरेता ।

तमीशानास इरधन्त वाजिनं पृक्षमत्यं न वाजिनम् ॥१२॥

129.

Yām tvām rātham indra medhāsātaye 'pākā sāntam  
ishira prañayasi prānavadya nāyasi | sadyas cit tām abhī-  
shṭaye karo vāsaṣ ca vājīnam | sāsmākam anavadya tūtu-  
jāna vedhāsām imām vācam nā vedhāsām ॥ 1 ॥ sa śrudhī  
yāḥ smā pṛtanāsu kāsu cid dakshāyya indra bhārahūtaye  
nṛbhir āsi prātūrtaye nṛbhiḥ | yāḥ śūraiḥ svāḥ sánitā yó  
víprair vājam tárutā | tām īśānāsa iradhanta vājīnam pṛi-  
kshām ātyam nā vājīnam ॥ 2 ॥

The devotees praise the divine-fire, who is the invoker of divinities, the possessor of wealth, the beloved and benevolent. They have recourse to Him as to a sovereign; they have recourse to Him as the bearer of oblations. The divine fire is the life of all living beings and He knows all things. He is the offerer of oblations as well as the object of worship. He is also the sage. The sacred priests, desirous of affluence, sing His praises to obtain His protection. Desirous of affluence, they recite His praises in their hymns. 8

## 129

O resplendent Lord, inspirer of sacred acts, you fulfil the desires (of the devotee); you carry your chariot to him. O infallible one—you carry it ahead. And without delay you enable him to fulfil his desires; and you become wealth to such a one seeking food. O Lord, you who are quick and faultless, may you listen to the prayers of us the worshippers,—as ever of the worshippers. 1

Hear our invocation, O resplendent Lord. You have to be invoked by heroes reverentially in all battles for challenging and subjugating the enemies. You are the one, who, aided by heroes, seizes benefits from them and distributes it among the devotees. As the heroes take help from the swift war-horses, similarly even the mighty warriors propitiate the resplendent Lord for victory. 2



दस्रो हि प्मा वृषणं पिन्वसि त्वचं कं चिचावीररुं शूर मर्त्यं परिवृणक्षि मर्त्यम् ।

इन्द्रोत तुभ्यं तद्विदे तद्रुद्राय स्वयंशसे ।

मित्राय वोचं वरुणाय सप्रथः सुमृक्कीकार्यं सप्रथः ॥३॥

अस्माकं व इन्द्रमुद्गमसीष्टये सखायं विश्वायुं प्रासहं युजं वाजेषु प्रासहं युजम् ।

अस्माकं ब्रह्मोतयेऽवा पृत्सुषु कासु चित् ।

नहि त्वा शत्रुः स्तरते स्तृणोषि यं विश्वं शत्रुं स्तृणोषि यस् ॥४॥

नि पू नमातिमतिं कयस्य चित्तेजिष्ठाभिररणिभिर्नोतिभिर्ह्यभिर्ह्योतिभिः ।

नेषि णो यथा पुराणेनाः शूर मन्यसि ।

विश्वानि पुरोरपं पशि वह्निरासा वह्निर्नो अच्छ ॥५॥

dasrō hī shmā vṛishañam

pīnvasi tvācam kām cid yāvīr arārum śūra mārtyam pa-  
rivṛiṇākshi mārtyam | indrotā tūbhyam tād divē tād ru-  
drāya svāyaśase | mitrāya vocam vārunāya saprāthaḥ su-  
mṛīlikāya saprāthaḥ || 3 || asmākam va indram uṣmasiśṭhāy-  
c sākhyāyam viśvāyum prāsāham yūjam vājeshu prāsāham  
yūjam | asmākam brāhmotāyē 'vā pṛitsūshu kāsu cit | nahī  
tvā śātru stārate strīṇōshi-yām viśvam śātrum strīṇōshi-  
yām || 4 || nī shū namātimatim kāyasya cit tējishṭhābhir  
arāṇibhir nōtibhir ugrābhir ugrotibhiḥ | nēshi ṇo yāthā pu-  
rānenāḥ śūra mānyase | viśvāni pūrōr āpa parshi vāhnir  
āsā vāhnir no ācha || 5 ||

॥३॥ प्र तद्वोच्यं भव्यायेन्दवे हव्यो न य इषवान्मन्म रेजति रक्षोहा मन्म रेजति ।

स्वयं सो अस्मदा निदो वृधेरजेत दुर्मतिम् ।

अव सवेदुघशंसोऽवतरमवं क्षुद्रमिव सवेत् ॥६॥

prā tād 'voceyam bhāvyāyēndave havyo nā yī ishāvān  
mānma réjati rakshohā mānma réjati | svayām só asmād ā  
nidó vadhafr ajeta durmatim | āva sraved aghāṣaṇso 'va-  
tarām āva kshudrām iva sravet || 6 ||



O resplendent Lord, you are the subduer of our adversaries; you fill the clouds and cause rain. O the brave one, you drive off every fleeting and transient cloud. And abandon it only when exhausted. For such a glorious deed, O Lord, I offer praise to you, the brilliant, the terror to the wicked, the life-breath of all beings, the most benevolent, the most widespread, and the bestower of bliss. 3

We desire, O resplendent Lord, to be present at the place of your sacrificial acts. You are our friend, the ally of your worshippers, the patient acceptor of viands. O Lord-supreme, may you guard our holy rites for our preservation, for in whatsoever contests you be engaged, no enemy, whom you oppose, would prevail against you; you prevail on every enemy whom you oppose. 4

O brave Lord, subdue the arrogance of every one of your adversaries by your protective and heroic powers which are as radiant as the fierce flames of burning wood. Guide us, O hero, as you have guided our forefathers, for you are honoured by all. You sustain all the world. May you remove all the sins of man and be close to us. 5

May I be competent to utter the praises of the blissful Lord who is vigorous, praiseworthy, like any other divine, and who goes with food abounding to every venerable rite. He is the destroyer of cruel people at each venerable rite. May that blissful one repress with chastisement the malevolence of him who reviles us; let the thief fall and perish, like water in a gutter running down a pit. 6

वनेम तदोत्रया चितन्त्या वनेम रयिं रयिवः सुवीर्यं रूपं मन्ने सुवीर्ये म ।

दुर्मन्मानं सुमन्तुभिरेमिषा पृचीमहि ।

आ सत्याभिरिन्द्रं द्युमनहनिभिर्यजत्रं द्युमनहनिभिः ॥७॥

प्रप्रा वो अस्मे स्वयंशोभिरूती परिवर्ग इन्द्रो दुर्मतीनां दर्शमन्दुर्मतीनाम् ।

स्वयं सा रिपयथै या न उपेषे अत्रैः ।

हतेमसन्न वक्षति क्षिप्ता जूर्णिनी वक्षति ॥८॥

vanēma tād dhótrayā  
citāntyā vanēma rayīm rayivah suvīryam raṇvām sāntam  
suvīryam | durmánmānam sumāntubhir ém ishā pṛcīmahi |  
ā satyābhir indram dyumnāhūtibhir yājatram dyumnāhūti-  
bhiḥ || 7 || prā-prā vo asmé svāyaṣobhir ūtī parivargā indro  
durmatīnām dārīman durmatīnām | svayām sā rishayādhyai  
yā na upeshé atraih | hatēm asan ná vakshati kshiptā jūr-  
nīr ná vakshati || 8 ||

त्वं न इन्द्र राया परिणसा याहि पृथो अनेहसा पुरो याह्यरक्षसा ।

सचस्व नः पराक आ सचस्वास्तमीक आ ।

पाहि नो दूरादुरादुभिष्टिभिः सदा पाह्यभिष्टिभिः ॥९॥

त्वं न इन्द्र राया तरूषसोमं चित्वा महिमा संक्षदवसे महे मित्रं नावसे ।

ओजिष्ठ वानुरविता रथं कं चिदमर्त्य ।

अन्यमस्मद्विरिषेः कं चिदद्विवो रिरिक्षन्तं चिदद्विवः ॥१०॥

tvām na indra rāyā pārīnasā yāhi  
pathāñ anchāsā puró yāby arakshāsā | sácasva naḥ parākā  
ā sácasvāstamikā ā | pāhi no dūrād ārād abhīshṭibhiḥ sādā  
pāhy abhīshṭibhiḥ || 9 || tvām na indra rāyā tárūshasogrām  
cit tvā mahimā sakshad āvase mahé mītrām nāvase | óji-  
shṭha trātar ávitā rátham kām cid amartya | anyām asmád  
ririsheḥ kām cid adrivo rīrikshantam cid adrivah || 10 ||

We glorify you, O the source of affluence, with inspiring hymns; we solicit that wealth which bestows vigour, which is agreeable, durable, and the support of progeny. May we, through surging praises, ever be possessed of abundant food. We know it is difficult to honour you adequately. May we attain communion with the resplendent Lord by true and earnest invocations,—by offering glorious invocations. 7

The resplendent Lord is powerful in the discomfiture of the malevolent by his self-glorifying aids, for us and for all. He is the destroyer of the malevolent and impetuous host sent against us by destructive forces to destroy us. It has been itself destroyed by Him; may this force of evil not reach us; may it, approaching with speed, not reach us. 8

O resplendent Lord, come to us with abundant riches by a path free from evil and by a path unobstructed by cruel people. Be with us when afar; be with us when near. Favour us, whether afar or nigh, with the objects we desire. Protect us by giving us adequate and desired aid; protect us ever by your blessings. 9

O resplendent Lord, sustain us with the wealth that takes man across calamity; may we remain near you, O brave one radiant like sun, for our protection. O most potent protector and immortal Lord, ascend the same chariot, and come hither; O possessor of the thunder-bolt, come and repel anyone assailing us. Turn your fury against the cruel ones, O possessor of the thunder-bolt. 10

पाहि न इन्द्र सुष्टुत स्त्रियोऽवयाता सद्मिर्दुर्मता॑नां देवः सन्दुर्मता॑नाम् ।

हन्ता पापस्य रक्षसंस्त्राता विप्रस्य मावतः ।

अवा हि त्वा जनिता जीर्जनद्वसो रक्षोहणं त्वा जीर्जनद्वसो ॥११॥

pāhi na indra sushṭuta sridbhō 'vayātā sādama id dūrmata-  
nām devāḥ sán durinatinām | hantā pāpāsya rakshásas trātā  
vīprasya māvataḥ | ádhā hí tvā janitā jījanad vaso raksho-  
hānam tvā jījanad vaso || 11 ||

( १३० ) विदातृत्ताननमं भूतम्

(१-१०) दशम्याम्य भूतस्य देवादिभिः पश्यन्तेऽपि क्रयिः । इन्द्रो देवता । (१-१०) प्रथमादि-

नवचमिन्यष्टिः । (१०) दशम्याम्य प्रियुप् इन्द्रस्य ॥

॥१॥ एन्द्र याह्युप नः परावतो नायमच्छा विदथानीय सत्पतिरन्ते राजेय सत्पतिः ।

हवामहे त्वा वयं प्रयस्यन्तः सुते सचा ।

पुत्रासो न पितरं वाजसातये मंहिष्टं वाजसातये ॥१॥

पित्रा सोममिन्द्र सुवानमद्रिभिः कोशेन सिकर्मयन्तं न वंसगस्तातृषाणो न वंसगः ।

मदाय हर्यताय ते तुविष्टमाय धायसे ।

आ त्वा यच्छन्तु हरितो न सूर्यमहा विश्वेय सूर्यम् ॥२॥

130.

Ēndra yāhy ūpa nah parāvāto nāyām áchā vidáthā-  
nīva sátpatir ástama rájēva sátpatiḥ | hāvāmahe tvā vayām  
práyasvantaḥ suté sácā | putráso ná pitáram vājasātaye  
mánhishṭham vājasātaye || 1 || píbā sómama indra suvánám  
ádribhiḥ kóṣena siktám avatām ná vánsagas tātrishāṇo ná  
vánsagaḥ | mādāya haryatāya te tuvishṭamāya dhāyase | á  
tvā yachantu haríto ná sūryama áhā víshveva sūryam || 2 ||

O deservedly lauded Lord, preserve us from suffering; for, verily, you are ever the chastiser of the malevolent : you are the slayer of the wicked. You are the preserver of the virtuous, such as I am; the progenitor, the creator you have ever been an asylum of the needy; O you the destroyer of evils, an asylum for all men. 11

## 130

Come to us from afar, O resplendent Lord, the protector of good ; like a king, the protector of good, who comes back to one's home. We, the producers of food, are invoking you with our devotional prayers. Like sons inviting their father, we are inviting you for the procurement of food,—you the generous one for the procurement of food. 1

Accept our sweet devotional prayers that have been expressed by our thoughts and strewn as if with the sacred grass. Accept them with eagerness shown by a thirsty ox hastening towards a well,—as a very thirsty ox. May we be worthy of your loving, sweet and pleasing favours, and may your divine rays bring you hither, as the steeds convey the sun and as they carry him above the horizon day by day. 2

अविन्दद्वियो निहितं गुहां निधिं धेनं गर्भं परिवीतमश्मन्यन्ते अन्तरश्मनि ।

वृजं वज्री गवामिव सिपांस्रक्षिरस्तमः ।

अपर्वणोदप इन्द्रः परीवृता द्वा इषः परीवृताः ॥३॥

दादृहाणो वज्रमिन्द्रो गर्भस्त्वोः क्षत्रेव निग्ममसनाय सं श्यदृहृहृत्वाय सं श्यत् ।

संविव्यान् ओजसा शर्वोभिरिन्द्र मुष्मन्तो ।

तष्टेय वृक्षं वुनिनो नि वृश्वासि परश्चेव नि वृश्वासि ॥४॥

त्वं वृथा नय इन्द्र सन्वयस्त्र्यं समुद्रमसृजो रथो इव वाजयन्तो रथो इव ।

इत ऊत्तीरयुञ्जत समानमर्थमक्षितम् ।

धेनून्वि मनथे विश्वदेहिहसो जनाय विश्वदेहिहसः ॥५॥

āvindad divó nīhitam gúbā nidhīm vēr nā gārbham pári-  
vītam āśmany anantē antār āśmani | vrajām vajrī gāvām  
iva sīshāsann āngirastamaḥ | āpāvṛiṇod īsha indraḥ pári-  
vṛitā dvāra īshaḥ páriṇvṛitāḥ || 3 || dādṛihāṇó vājraṁ indro  
gābhastyoḥ kshádmeva tigmām āsanāya sām śyad abihá-  
tyāya sām śyat | samvivyāná ójasā śāvobhir indra ma-  
jmanā | tāshteva vṛikshām vanīno ní vṛīscasi paraśyóva ní  
vṛīscasi || 4 || tvām vṛithā nadyā indra sártavē 'ehā samu-  
drām asṛijo ráthān iva vājayató ráthān iva | itā ūtīr ayuñ-  
jata samānām ártham ákshitam | dhenūr iva mānave viśvā-  
dohaso jānāya viśvādohasaḥ || 5 ||

॥३॥ इमां ते वाचं वसूयन्त आयवो रथं न धीरः स्वां अतक्षिपुः सुम्नायु त्वामतक्षिपुः ।

शुम्भन्तो जेन्यं यथा वाजेषु विप्र वाजिनम् ।

अत्वामिव शर्वसे सानये धन्वा विश्वा धनानि सातये ॥६॥

imām te vācam vasūyanta āyāvo rátham nā dhīraḥ  
svápā atakshishuḥ sumnāya tvām atakshishuḥ | sambhānto  
jēnyam yathā vājeslu vipra vājīman | ātyam iva śāvasa  
sātaye dhānā vīśvā dhānāni sātāye || 6 ||

He, the Lord, finds out the stolen treasure, that has its abode in heaven and hidden like the nestlings of a bird in a rock, amidst a pile of vast rocks. Desiring to partake of the elixir, He the most vital, discovered the hiding place of the cows; and He, opened the closed doors of waters, shut up in the clouds,—the closed doors for food. 3

Grasping His sharp thunderbolt with both hands, the resplendent Lord, sharpened it to hurl it on His foes like the swift current of streams. He whetted it for the destruction of dark shrouds. He is fully endowed with strength, with energy and with might. O Lord, may you cut your enemies to pieces, as a wood-cutter cuts the trees of a forest,—you cut them to pieces as if with a hatchet. 4

Effortlessly you have created the rivers that flow to the sea, like the aurora of glory bearing you to sacrificial places, as those chariots who are proceeding on the way to battle. The streams flowing hither have gathered together their waters for a common purpose, like the cows that yield all things to man—that yield all things to people. 5

Men who are desirous of wealth have recited this praise of yours, as a resolute and provident man prepares a chariot for a journey; they have propitiated you for their good; glorifying thee, the resplendent Lord, as impetuous in conflicts, they have praised you as men praise a conqueror. We praise you for the acquirement of strength, wealth, and every kind of affluence, as they commend a courser for his good qualities in battle. 6



भिनत्पुगे नवतिमिन्द्र परये दिवोदासाय महि दाशुषे नृतो यजेण दाशुषे नृतो ।

अतिथिग्याय ग्रन्धरं गिरस्त्यो अवाभरत् ।

महो धनानि दयमान ओजसा विश्वा धनान्योजसा ॥७॥

इन्द्रः समत्सु यजमानमार्थं प्रावद्विश्वेषु शतमूतिराजिषु स्वर्माळहेभ्यजिषु ।

मनये शासदन्नान्त्वचं कृष्णामरन्ध्रयत् ।

दक्षन् विश्वं तत्प्राणमोषति न्यर्शसानमोषति ॥८॥

blināt puro nava-  
tīm indra pūrāve divodāsāya māhi dāśūshe nṛito vājreṇa  
dāśūshe nṛito | atithigvāya śāmbharam girēr ugrō āvābha-  
rat | mahō dhānāni dāyamāna ōjasā viśvā dhānāny ōjasā  
॥ 7 ॥ indraḥ samātsu yājanānam āryam prāvad viśveshu  
śatāmūtir ājīshu svārmīlhesv ājīshu | mānave śāsad avra-  
tān tvācam kṛṣṇānam arandhayat | dākshan nā viśvam ta-  
tṛishānām oshati ny ārśasānām oshati ॥ 8 ॥

सूरश्चक्रं प्र बृहज्जात ओजसा प्रपित्वे वार्चमरुणो मुपायनीशान आ मुषायति ।

उशना यत्परवतोऽजगन्नृतये कवे ।

सुम्नानि विश्वा मनुषेव तूर्वाणिरहा विश्वेव तूर्वाणिः ॥९॥

स नो नव्येभिर्वृषकर्मन्नृकथेः पुरी दर्तः पायुभिः पाहि शुग्मेः ।

दिवोदासेभिरिन्द्र स्तवानो वावृधीथा अहांभिरिव द्यौः ॥१०॥

sūraṣ cakrām  
prā vṛihaj jātā ōjasā prapitvēc vācam aruṇō mushāyatīṣānā  
ā mushāyati | uśnā yāt parāvātō jagann ūtāye kave | su-  
mnāni viśvā mānuṣheva turvāṇir āhā viśveva turvāṇiḥ ॥ 9 ॥  
sā no nāvyebhīr vṛishakarmann ukthāḥ pūrām dartāḥ pā-  
yūbhiḥ pāhi śagmaḥ | divodāśēbhīr indra stāvāno vāvṛi-  
dhīthā āhobhir iva dyaūḥ ॥ 10 ॥

O resplendent Soul, dancing with delight in battle, you destroy ninety cities for the man in service of the learned. You destroy them with your sharp intellect, for the sake of the giver of offerings. For the sake of reverential man, the fierce Lord drives out the disrespectful person from the mountain, bestowing upon the brave men immense treasure, acquired by his prowess,—all kinds of wealth acquired by his prowess. 7

The resplendent Lord, the manifold protector of his votaries in battles, defends his virtuous worshipper in all conflicts that confer heaven; for the benefit of man he punished those who broke the law. He punishes people who indulge in sinful activities. As if burning with flame, he consumes the malignant; he utterly consumes him who delights in cruelty. 8

Endowed with increasing vigour, he hurls the wheel of law against the foes; and, with fury of anger, deprives them of speech; He, the sovereign king, deprives them of existence. When you, O saintly resplendent Lord, come from afar to the help of honest men, you come quickly, bearing all good things to us all the time, you come quickly. 9

Showerer of benefits, destroyer of the strongholds of enemies, propitiated by our new songs, may you reward us with gratifying blessings; glorified Lord, by the descendants of devoted servants of the learned, may you increase in power, like the sun in revolving days. 10

( १३१ ) एकमिदमुत्तराततमं सूत्रम्

( १-७ ) सतयेम्याम्य सूत्रम्य देवोदामिः पदन्तेषु क्रयिः । इन्द्रो देवः । अत्यष्टिरन्द्रः ॥

॥१॥ इन्द्राय हि द्यौरसुरो अनेम्ननेन्द्राय मही पृथिवी वरीमभिर्द्युससांता वरीमभिः ।

इन्द्रं विश्वे सजोषसो देवासो दधिरे पुरः ।

इन्द्राय विश्वा सर्वानानि मानुषा गतानि सन्तु मानुषा ॥१॥

विश्वेषु हि त्वा सर्वेनपु तुञ्जते समानमेकं वृषमप्यवः पृथक् स्वैः सनिष्यवः पृथक् ।

ते त्वा नावं न पर्षणि शुपस्य धुरि धीमहि ।

इन्द्रं न वृजोश्चिन्तयन्त आचवः स्तोमैभिरिन्द्रमाचवः ॥२॥

131.

Índrāya hi dyaúr āsuro ānamnatēndrāya mahī prīthivī  
 várīmabhir dyumnāsātā várīmabhiḥ | índraṃ víṣve sajośhaso  
 devāso dadhire purāḥ | índrāya víṣvā sávanāni mánushā rā-  
 tāni santu mánushā || 1 || víṣveshu hí tvā sávaneshu tuñjāte  
 samānām ékaṃ vṛishamaṇyavaḥ prīthak svāḥ sanishyávaḥ  
 prīthak | tāṃ tvā nāvāṃ ná parshāṇiṃ ṣūshāsya dhurí dhi-  
 mahi | índraṃ ná yajñāis citāyanta āyáva stómebhir ín-  
 dram āyávaḥ || 2 ||

वि त्वा नतन्त्रे मिथुना अचस्ययो व्रजस्य साना गव्यस्य निःसृजः सक्षन्त इन्द्र निःसृजः ।

यद्व्यन्ता हा जना स्वार्यन्ता समृहसि ।

आविष्करिकृदपणं सचाभुवं वज्रमिन्द्र सचाभुवं

॥३॥

ví tvā tatasre mīthunā avasyávo vrajá-  
 sya sātā gavyasya niḥsṛjāḥ sákshanta indra niḥsṛjāḥ | yád  
 gavyāntā dvā jānā svār yāntā samūhasi | āviṣh kárikrad  
 vṛishanaṃ sacābhúvaṃ vájraṃ indra sacābhúvaṃ || 3 ||

To sovereign Lord has verily bowed down the lofty cosmos, the source of all vital powers. To Him the wide earth has offered homage with precious treasures. With acceptable praises the worshipper has propitiated Him for the sake of prosperity. All the Divines, well pleased, have given precedence to the sovereign Lord; let all sacred work and worship of men be appropriated to the Lord; let all the offerings of men be presented to Him. 1

Hoping to partake of your gifts, your worshippers, one and all, seeking divine bliss, hasten to adore you in all their ceremonies. We meditate on you, the sustainer of our strength like a boat that bears passengers across an ocean; we mortals, indeed, propitiate him with hymns. 2

O Lord, the married couples, anxious to satisfy you and presenting oblations together, celebrate your worship for the sake of obtaining herds of cattle by offering you oblations. You know these couples are desirous of worldly prosperity and divine bliss. Then you display to your constant companion, the punitive justice, O resplendent Lord, the showerer of benefits. 3

विदुष्टे अस्य वीर्यस्य पुन्यः पुरो यदिन्द्र शारदीर्यातिरः सासहानो अवातिरः ।

शामुस्तमिन्द्र मर्त्यमयं शवसस्पते ।

महीमंमुष्णाः पृथिवीमिमा अपो मन्दसान इमा अपः

॥४॥

आदिते अस्य वीर्यस्य चकिरन्मदेषु वृषन्नशिजो यदाविथ सर्वायुनो यदाविथ ।

चकर्थं कारमेभ्यः पृतेनासु प्रवन्तवे ।

ते अन्यामेन्यां नद्यं सनिष्णत श्रवस्यन्तः सनिष्णत

॥५॥

vidúsh te asyá viryasya pūravaḥ puro yád indra śāradīr  
avātiraḥ sāsaḥānó avātiraḥ | śāsas tām indra mārtyam āya-  
jyūṃ śavasas pate | mahīm amuṣṇāḥ pṛthivīm imā apó  
mandasānā imā apāḥ || 4 || ād it te asyá viryasya cakiran  
mādeshu vṛṣkann uśijo yád āvitha sakhiyató yád āvitha |  
cakārtha kārām ebhyaḥ pṛitanāsu prāvantave | té anyām  
-anyām nadyām sanishṇata śravasyāntaḥ sanishṇata || 5 ||

उतो नो अस्या उपसो जुषेत ह्यर्कस्य योधि हविषो हवीमभिः स्वर्गान् हवीमभिः ।

यदिन्द्र हन्तये मृधो वृषा वज्रिचिकेतसि ।

आ मे अस्य वेधसो नवीयसो मन्म श्रुधि नवीयसः

॥६॥

त्वं तमिन्द्र वावृधानो अस्मयुरमित्रयन्तं नुविजात मर्त्यं वज्रेण शूर मर्त्यम् ।

जहि यो नो अघायति शृणुष्व सुश्रवस्तमः ।

रिपुं न यामन्नपं भूतु दुर्मतिर्विश्रापं भूतु दुर्मतिः

॥७॥

utó no asyá ushāso juṣhēta hy ārkasya bodhi havīsho hā-  
vīmabhiḥ svārshātā hāvīmabhiḥ | yád indra hāntave mṛdho  
vṛṣha vajrīṇ ciketasi | ā me asyá vedhāso nāvīyaso mán-  
ma śrudhi nāvīyasaḥ || 6 || tvām tām indra vāvṛdhānó  
asamayúr amitrayāntaṃ nuvijāta mārtyaṃ vājreṇa śūra mār-  
tyam | jahí yó no aghāyāti śṛṇuṣhvā suśravastamaḥ | ri-  
shātām ná yāmann āpa bhūtu durmatir viśvāpa bhūtu dur-  
matīḥ || 7 ||

Our forefathers have known your prowess, by which, O Lord, you destroy the perennial strongholds of the evil forces; you destroy them, humiliating their defenders. You chastise, Lord of strength, the mortal who does not perform noble acts; you deprive them of the blessings of the earth and waters; you take away these gifts from them. 4

O sovereign Lord, showerer of blessings, whereby, in your love and affection, you defend your worshippers, and whereby you defend those who are solicitous of your favour and desirous of your friendship, thereby they proclaim your valour on all sides. From you they obtain many many enjoyments. They receive and distribute wealth among themselves. 5

May the Lord be present at this our morning rite; may He be apprised of the oblation offered with due observances for the sake of obtaining divine bliss. And since, O dispenser of the punitive justice and showerer of benefits, you keep awake to destroy the malevolent, therefore, listen to the praises of a person like me, intelligent, though a novice; hear it from me who is still a novice. 6

O sovereign Lord, endowed with extreme strength, being exalted by our praises and being well-disposed towards us, enlighten the man who is sinful and unfriendly to us; punish each and every sinful man with your punitive justice. As you are quick to hear, listen to our prayer. Let every ill-intent, like a broken piece, be counteracted. Let ill-intent be counteracted. 7



( १३२ ) इति शतसप्ततमं सूत्रम्

(१-६) पञ्चम्याय सूत्राय देवाशाम् परमेषु कृतिः । (१-५, ६) प्रथमाद्विषयार्थो पठ्यो उत्तरार्थस्य चण्डः । (६) पठ्योः पञ्चम्यायमष्टम्यानी देवताः । अन्यद्विषयः ॥

॥१॥ त्वया वयं मघवन्पूर्व्यं धनु इन्द्रत्वोताः सामह्याम पृतन्यतो वनुयाम वनुष्यतः ।

नेदिष्टे अस्मिन्नहन्यधि वोचा नु सुन्वते ।

अस्मिन्वजे वि चयेमा भरे कृतं वाजयन्तो भरे कृतम् ॥१॥

स्वजेष भरे आप्रन्य वक्मन्वुपुर्ध्वः स्वस्मिन्नञ्जसि क्राणस्य स्वस्मिन्नञ्जसि ।

अहन्निन्द्रो यथा विदे शीर्ष्णाशीर्ष्णोपवाच्यः ।

अस्मत्रा ते सध्वक्मन्तु रातयो भद्रा भद्रस्य रातयः ॥२॥

132.

Tvāyā vayām maghavan pūrvya dhāna indratvotāḥ sā-  
sahyāma pṛitanyatō vanuyāma vanushyatāḥ | nēdishṭhe  
asmīm āhany ādhi vocā nū sunvatē | asmīn yajñē vī ca-  
yemā bhāre kṛitām vājayānto bhāre kṛitām || 1 || svarjeshē  
bhāra aprāsya vākmany usbarhūdḥaḥ svāsminn āñjasi krā-  
ñāsya svāsminn āñjasi | āhann indro yāthā vidē śīrshṇā-śīr-  
shṇopavācyah | asmatrā te sadhryāk santu rātāyo bhadrā  
bhadrāsya rātāyah || 2 ||

तच्च प्रयः प्रलथाने शुशुकुत यस्मिन्वजे वारमकृण्वत शयमृतस्य वारसि क्षयम् ।

वि तद्वोचिरधं द्वितान्तः पश्यन्ति रुदिमभिः ।

स वा विदे अन्विन्द्रो गवेषणो बन्धुक्षिब्धो गवेषणः ॥३॥

tāt tū prāyah pratnāthā te śuśu-  
kvanām yāsmīn yajñē vāram ākrīṇvata kshāyam ṛitāsya vār  
asi kshāyam | vī tād vocer ādha dvitāntāḥ paśyanti raṣmī-  
bbiḥ | sā ghā vide ānv indro gavēshaṇo bandhukshīdbhyo  
gavēshaṇaḥ || 3 ||



O bounteous Lord, possessed of opulence, through your bounty as before and protected by you, may we overcome those who are arrayed in hostile acts against us. May we anticipate our assailants. When the auspicious day of sacred worship is near, may you be pleased to speak encouragingly to the presenter of the libation; may we choose you as the best performer and our chief in this sacred work. And may we increase our strength and adopt you as our leader in this battle, our leader in the battle. 1

In this combat which secures divine bliss, the Lord destroys the obstructing adversaries of that virtuous man who wakes at dawn and who is truthful in his dealings and who celebrates his pious rites. Therefore, the Lord is worth to be adored by each man with humility and with head bowed. May your treasures, O Lord, come to us. May your benevolent gifts be auspicious to us. 2

O Lord, wherever an excellent altar has been constructed for the fire-ceremonial, there indeed the splendid gifts are dedicated to you as ever. Only you can guide us on the path of truth. May you declare it thus; men may thence behold you in the intermediate bright firmament by means of the rays of the sun. O Lord, you alone are the dispenser of truth and knowledge. You alone reveal the truth to such worshippers as live with you like your brother. 3

नू इत्था ते पूर्वथा च प्रयान्य वदङ्गिरोभ्योऽवृणोरपे वृजमिन्द्र शिक्षन्नपे वृजम् ।

ऐभ्यः समान्या दिशाम्मभ्यं जेषि योस्मि च ।

सुन्वद्यो रन्ध्रया कं चिदव्रतं हृणायन्तं चिदव्रतम् ॥४॥

संयजन्नान्कनुभिः शूर ईक्षयद्धन्ते हिते तंरुपन्त श्रवस्यवः प्र यक्षन्त श्रवस्यवः ।

तस्मा आयुः प्रजावदिद्वारे अर्चन्त्योजमा ।

इन्द्र ओक्थ दिधिपन्त धीतयो देवा अन्ता न धीतयः ॥५॥

nū itthā te pūrvāthā ca pravācyam yād  
āṅgirobhyo 'vrīṇor āpa vrajām indra śikṣhann āpa vrajām |  
aśbhyah samānyā diśāsmābhyam jeshi yótsi ca | sunvādbhyo  
randhayā kām cid avratām hrīṇāyāntam cid avratām ॥ 4 ॥  
sām yāj jānān krátubhiḥ sūra iksháyad dhāne hité taru-  
shanta śravasyávaḥ prá yakshanta śravasyávaḥ | tasmā  
āyuh prajāvad id bādhe arcanty ójasā | indra okyām didhi-  
shanta dhītáyo devāñ áchā ná dhītáyah ॥ 5 ॥

युवं तमिन्द्रापर्यन्ता पुरोयुद्धा यो नः प्रतन्यादप तंतमिद्धंतं वज्रेण तंतमिद्धतम् ।

दूरं चत्तायं च्छन्त्युद्धर्तुं यदिनेक्षत् ।

अस्माकं शत्रुन्परि शर विश्वतो दूर्मा दर्पीष्ट विश्वतः ॥६॥

yuvām tām  
indrāparvatā puroyúdbhā yó naḥ prītanyād āpa tām-tam id  
dhatam vājrena tām-tam id dhatam | dūre cattāya ebhantsad  
gābanam yād inakshat | asmākam śātrūn pári śūra viśvāto  
darmā darshīṣhta viśvātah ॥ 6 ॥

Your exploits, O Lord, are worthy to be glorified; now, verily, as always in the former times, when you break open the gate of knowledge for the sake of dedicated devotees, restoring to them their lost wisdom. Conquer for us, fight for us, as you always do for them; on behalf of those who present libations; may you subdue the faithless ones who offer no worship and rise against you. 4

When the brave Lord rightly judges men by their deeds, then in the struggle for sustenance they are enabled to acquire wealth and wisdom, to overcome their foes. They, desirous of fame, worship Him diligently. Then, accompanied by their children, they offer gifts and praises to Him, so that by their own strength they may overcome their foes. These pious and intelligent worshippers enjoy the divine bliss as if they dwell in the intimacy of the Lord Himself. 5

The Lord supreme and His strong powers, steady like mountains, are foremost in battles. They slay everyone who is arrayed against us; slay every such adversary with their strong will. The punitive justice pursues the adversary, however far, and brings about his destruction, even at the hiding-place to which he may have fled. O brave Lord, crush our enemies, and rend them asunder. 6

( ११३ ) प्रथमविंशत्युक्तानाम् सूक्तम्

( १-३ ) समन्वयस्य मूलस्य देवादांसिः परस्मैप क्रियाः । दृष्टो देवता । (१) प्रथमचेश्वरपुत्रः ।

( २-५ ) दिव्यादांसिः परस्मैपुत्रः । (२) पञ्चम्या मातृवी, (३) पञ्चमा धृतिः,

( ३ ) समन्वयस्य विंशत्युक्तानाम् ।

( ११३-११ )

उ॒भे पु॒नामि॑ रो॒दसी॑ ऋ॒तेन॑ द्रु॒हो द॒हामि॑ सं म॒हीर॑तिन्द्राः ।  
 अ॒भि॒व॒ल॒ग्या यत्र॑ ह॒ता अ॒मित्रा॑ व॒ैल॒स्थानं॑ परि॒ तृ॒ळ्हा अ॒शेर॑न् ॥१॥  
 अ॒भि॒व॒ल॒ग्या चि॒द॒द्रि॒वः शी॒र्षा या॒तुम॑तीनाम् ।  
 त्रि॒न्धि व॑तू॒रिणा॑ प॒दा म॒हाव॑तू॒रिणा॑ प॒दा ॥२॥  
 अ॒वा॒मां म॒घ॒य॒ज्जहि॑ श॒र्धो या॒तुम॑तीनाम् ।  
 व॒ैल॒स्थान॑के अ॒र्मके॑ म॒हाव॑ैल॒स्थे अ॒र्मके॑ ॥३॥

133.

Ubbhé punāmi ródasi řitēna drūho dabāmi sām mahír  
 anindrāḥ | abhivlāgya yātra batā amītrā vailasthānām pári  
 trīlḥá ášeran || 1 || abhivlāgyā cid adriṇaḥ śīrshā yātumāti-  
 nām | chindhī vaṭūrīṇā padā mahāvaṭūrīṇā padā || 2 || āvā-  
 sām maghavañ jahi śārdho yātumātīnām | vailasthānaké  
 armaké mahāvailasthe armaké || 3 ||

यासां तिस्रः पञ्चाशतोऽभि॒व॒ल॒ग्नैर॒पाव॑पः ।  
 तत्सु ते मनायन्ति तत्सु ते मनायन्ति ॥४॥  
 पि॒शाङ्ग॑भृ॒ष्टि॒म॒भू॒षणं॑ पि॒शा॒चि॒मिन्द्र॑ सं मृ॒ण । स॒र्व र॒क्षो नि॑ ब॒र्ह॒य ॥५॥

yāsām tisráḥ pañcā-  
 śāto 'bhivlāngair apāvapaḥ | tát sú te manāyati takát sú  
 te manāyati || 4 || piśāṅgabhrisṭim ambhṛiṇaṁ piśācim in-  
 dra sām mṛiṇa | sārvaṇi ráksho ní barhaya || 5 ||

By sacred deeds I purify both heaven and earth. I burn down the wide realms of the land, the people of which do not repose faith in the resplendent Lord and who are wicked. Wherever the enemies have gathered they have been killed,—utterly destroyed; they sleep in a deep pit. 1

O wielder of punitive justice, having trampled on the heads of the malignant hosts, crush them with your wide-spreading foot,—with your vast widespreading foot. 2

Annihilate, O bounteous Lord, the troop of these wicked and malignant men; hurl them into the vile pit,—the vast and vile pit. 3

O Lord, you have destroyed such hosts by your assaults three times fifty (i.e. countless). This is a deed that is much praised by your devotees,—much praised by your devotees. 4

Strike down, O Lord, the yellow and the tawny-coloured, the frightfully yelling wicked; annihilate all the wretched men. 5

अवर्मह इन्द्र दादृहि श्रधी नः शुशोच हि योः क्षा न भीषाँ अद्रिवो घृणात्त भीषाँ अद्रिवः ।  
 शुष्मिन्तमो हि शुष्मिभिर्वधेद्येभिरीयसे ।  
 अपरुषघ्ना अप्रतीत शूर सत्वाभिस्त्रिसप्तैः शूर सत्वाभिः ॥६॥  
 वृनोति हि सुन्वान्तये परीणमः सुन्वानो हि श्मा यजत्वव द्विषो देवानामव द्विषः ।  
 सुन्वान इत्सिपासति सहस्रा वाज्ययुतः ।  
 सुन्वानायन्द्रो ददात्याभुवं रवि ददात्याभुवं ॥७॥

avár mahá

indra dādṛibí śrudhí naḥ śuśóca hí dyaauh kshā pá bhī-  
 shāu adriavo ghṛiṇān ná bhīshāu adrivalḥ | śushmíntamo hí  
 śushmíbbhir vadhaír ugrébbhir íyase | ápūrushaghno aprátita  
 śūra sátvabhis trisaptaiḥ śūra sátvabhiḥ ॥ 6 ॥ vanóti hí sun-  
 vān ksháyam páriṇasaḥ sunvānó hí shmā yájaty áva dví-  
 sho devānām áva dvīshaḥ | sunvāná ít sishāsati sahasrá  
 vājy ávṛitaḥ | sunvānáyēndro dadāty ābhúvam rayīm da-  
 dāty ābhúvam ॥ 7 ॥

( ६३४ ) चतुर्थ्यादुत्तराजतमं मूलम

[ ६-७ ] यदुत्तराजतमं मूलमयं देवोऽस्मिन् परस्मैप कर्तव्यः ॥ वायुर्देवता । ( १-७ ) प्रथमादि  
 पञ्चमस्यार्थः । ( ६ ) पञ्चमार्थादिन्द्रस्यार्थः ॥

आ त्वा जुवो गरहाणा अभि प्रयो वायो वहन्तिह पूर्वपितये सोमस्य पूर्वपितये ।

ऊर्ध्वा ते अनु सूनृता मनस्तिष्ठतु जाननी ।

नियुत्वन्ता रथेना याहि दावने वायो मुखस्य दावने ॥१॥

134.

Á tvā júvo rarahāṇā abhí práyo váyo váhantv íhá pūr-  
 vāpítaye sómasya pūrvāpítaye | ūrdhvā te ánu sūnṛtā má-  
 nas tishṭhatu jānatí | niyútvatā ráthenā yāhi dāvāne váyo  
 makhásya dāvāne ॥ 1 ॥

Cut down, O Lord supreme, the cruel and the wickeds  
 Here are our supplications. Verily (tormented by them)  
 the heaven is in sorrow like the earth through terror. O  
 wielder of punitive justice, the world is unhappy, as if  
 caught in the flames of fire. Being most powerful, we  
 request you to assail our adversaries with strong weapons  
 and terrible blows, but kindly see that no injury is caused  
 to your men. May you march forward, O invincible Lord,  
 attended by the braves,—groups of three times seven  
 braves. 6

Offering libations, the worshipper obtains a safe abode  
 through his noble deeds and overpowers his manifold  
 foes. He destroys the enemies of the divines, abounding  
 with food, and, unsubdued by adversaries, he hopes to  
 win infinite riches. To the devotee, who offers libations,  
 the Lord grants bounteous wealth,—gives bounteous  
 wealth. 7

May your swift and fast divine waves, bring you hither,  
 the vital Lord, so that you may be the first to accept the  
 sentiments of devotion. May our discriminating and  
 sincere praises rise high to your standards. May you come  
 with your aura of vitality for the devotional prayers  
 presented to you; come, O vital Lord, to grant us the  
 objects of our worship. 1



मन्दन्तु त्वा मन्दिनो वायुचिन्दवोऽस्मत्क्राणासः सुकृता अभिद्यो गोभिः क्राणा अभिद्यः ।

यद् क्राणा इरध्ये दक्षं सचन्त ऊतयः ।

सध्रीचीना नियुतो दावने धिय उप ब्रुवत ई धियः ॥२॥

वायुयुक्ते रोहिता वायुरेणा वायू रथे अजिरा धुरि वोळ्हवे वहिष्ठा धुरि वोळ्हवे ।

प्र बोधया पुरन्धि जार आ संसतीमिव ।

प्र चक्षय रोदसी वासयोपसः श्रवसे वासयोपसः ॥३॥

māndantu tvā mandino vāyav in-  
davo 'smāt krāṇāsaḥ sūkṛitā abhidyavo gōbhiḥ krāṇā abhi-  
dyayaḥ | yād dha krāṇā irādhyai dāksham sācanta utāyaḥ |  
sadhricīnā niyūto dāvane dhīya ūpa bruvata im dhīyaḥ  
॥ 2 ॥ vāyūr yuñkte rōhitā vāyūr aruṇā vāyū rāthe ajirā  
dhurī vōlhave vāhishṭhā dhurī vōlhave | prā bodhayā pū-  
ramdhiṃ jārā ā sasatīm iva | prā cakshaya rōdasī vāsayo-  
shasaḥ śrāvase vāsayoshasaḥ ॥ 3 ॥

तुभ्यमुपासः शुचयः परावति भद्रा वस्त्रा तन्वते दंसु रश्मिषु चित्रा नव्येषु रश्मिषु ।

तुभ्यं धेनुः संवर्द्धया विश्वा वर्सुनि दोहते ।

अजनयो मरुतो वक्षणाभ्यो दिव आ वक्षणाभ्यः ॥४॥

túbhyam ushásaḥ śúca-  
yaḥ parāvāti bhadrā vāstrā tanvate dāmsu raśmishu citrā  
nāvyeshu raśmishu | túbhyam dhenūḥ sabardūghā viśvā  
vāsūni dohate | ājanayo marūto vakshāṇābhyo divā ā va-  
kshāṇābhyah ॥ 4 ॥

May our devotional loving sentiments of prayer, which are well-rendered, opportune and flowing out of our hearts in due season, be pleasing to you. May your divine waves bring you here, in this sacrificial hall, to accept our offerings. All pious and active worshippers praise you in this congregation with a view to obtaining your blessings. 2

The vital Lord yokes to his chariot of the aura of vitality his two unwearied cosmic red and purple breaths (incoming and outgoing), to bear the burden; for they are able to bear it. O vital Lord, arouse the intelligent sacrificer, as a gallant awakens his sleeping mistress; and light up heaven and earth; and light up the dawn, verily, the dawn to obtain prosperity. 3

For you, the brilliant dawns, rising from afar, spread their wide auspicious raiment in inviting rays,—the variegated and glorious rays; and for you, the eternal ambrosia-yielding cow grants all kinds of treasure. And you fetch water in the firmament from the rivers for the purpose of showering rain,—for the purpose of replenishing the rivers. 4

तुभ्यं शुक्रासः शुचयस्तुरण्यवो मदेषुग्रा इपणन्त भुर्वण्यपामपन्त भुर्वणि ।  
 त्वां त्सारी दसमानो भग्मीद्वे तक्वीये ।  
 त्वं विश्वस्माद्भुवनात्पासि धर्मेणासुर्यात्पासि धर्मेणा ॥५॥  
 त्वं नो वायवेपामपूर्व्यः सोमानां प्रथमः पीतिर्महसि सुतानां पीतिर्महसि ।  
 उतो विहुत्मतीनां विशां ववर्जुषीणाम् ।  
 विश्वा इत्ते धेनवो दुह आशिरं घृतं दुहत आशिरम् ॥६॥

túbhyam śukrásaḥ śúcayas turanyávo  
 mádesbhūgrā ishananta bhurvāny apām ishanta bhurvāni |  
 tvām tsārī dāsamāno bhāgam itte takvaviye | tvām víśva-  
 smād bhúvanāt pāsi dhármaṇāsuryāt pāsi dhármaṇā || 5 ||  
 tvām no vāyav eshām āpūrvyaḥ sómānām prathamāḥ pītīm  
 arhasi sutānām pītīm arhasi | utó vilútmatināṃ viśvām va-  
 varjūṣhīnām | vísvā it te dhenávo duhra āśíraṃ ghrītām  
 duhrata āśíram || 6 ||

( १३५ ) ऋग्वेदोक्तप्रथमतमं सूक्तम्

(१-५) नवर्चस्यास्य नृत्तस्य देवोऽसिः पठच्छेप कपिः । (१-३, ५) प्रथमादित्वस्य नवस्युचश्च वायुः

( ५-८ ) षतुर्ध्वान्दिपअलाभेन्द्राण्य देवताः । (१-६, ९) प्रथमादित्वदृषो नवस्याध्यात्पदिः

( ७-८ ) सतम्यदृष्योऽध्यादिशब्दोऽस्ती ॥

॥५॥ स्तीर्णं बहिरुषं नो याहि धीतये सहस्रेण नियुतां नियुत्वते शतिनीभिर्नियुत्वते ।  
 तुभ्यं हि पूर्वपीतये देवा देवाय येमिरे ।  
 प्र ते सुतासो मधुमन्तो अस्विरन्मदायु कर्त्वे अस्विरन् ॥१॥

135.

Stīrṇām barhír ūpa no yāhi vītāye sahasreṇa niyūtā  
 niyutvate śatīnībhir niyutvate | túbhyam hí pūrvāpītāye  
 devā devāya yemiré | prā te sutāso mādhumanto asthīran  
 mādāya krátve asthīran || 1 ||

O vital Lord, the charming, loving and quick-flowing sentiments of devotion are addressed to you for your invocation, and they crave for your gracious blessings. Also, O vital Lord, even the timid and anxious worshipper praises you, for you are auspicious and capable of driving away misfortunes and miseries, and thus of defending us against calamities. And, as the reward of our righteousness, may you protect us from the fear of evil,—verily as the reward of our righteousness. 5

O vital Lord, preceded by none, you are entitled to be the first in accepting our libations; you are entitled to be invoked by our devotional prayers. May you accept oblations from the sinless and virtuous, and may you, like cattle, yield milk with cream for us,—milk and butter for us. 6

## 135

May you please be manifested in our hearts, O vital Lord; come with your thousands of waves of spirituality in response to our calls,—come with your hundreds of waves of spirituality. The learned people look to you as their reverential divine. You alone are entitled to worship and prayers. Sweet and loving expressions are being offered to you for your invocation,—are offered here to receive from you your grace. 1

तुभ्याय सोमः परिपृतो अद्रिभिः स्पर्हा वसानः परि कोशमर्पति शुक्रा वसानो अर्पति ।

तवायं भाग आयुषु सोमो देवेषु ह्यते ।

वह वायो नियुतो याह्यस्मयुर्जुपाणो याह्यस्मयुः ॥२॥

आ नो नियुद्धिः श्रुतिर्नीभिरध्वरं सहस्रिणीभिरुप याहि वीतये वायो हव्यानि वीतये ।

तवायं भाग ऋत्वियः सरश्मिः सूर्ये सचा ।

अध्वयुभिर्भरमाणा अयंसत वायो शुक्रा अयंसत ॥३॥

túbhyāyām sómah páripūto  
 ádribhi spārhā vāsānaḥ pári kúṣam arshati śukrá vāsāno  
 arshati | távāyām bhāgā āyúshu sómo devéshu hūyate | váha  
 vāyo niyúto yāhy asmayúr jushāṇó yāhy asmayúḥ || 2 || á  
 no niyúdbhiḥ śatīnībhir adhvarām sahasrīnībhir úpa yāhi  
 vītāye vāyo havyāni vītāye | távāyām bhāgā rítvīyaḥ sá-  
 rasmiḥ sūrye sácā | adhvaryúbhir bhāramāṇā ayaंसata vāyo  
 śukrá ayaंसata || 3 ||

आ वां रथो नियुत्वान्वक्षद्वसेऽभि प्रयांसि सुधितानि वीतये वायो हव्यानि वीतये ।

पिबतं मध्वो अन्धसः पूर्वपेयं हि वां हितम् ।

वायवा चन्द्रेण राधसा गतमिन्द्रश्च राधसा गतम् ॥४॥

á vām rátho niyútvān vakshad ávase  
 'bhi práyānsi súdhitāni vītāye vāyo havyāni vītāye | píba-  
 tam mádhvo ándhasaḥ pūrvapēyaṁ hí vām hitām | vāyava  
 á candreṇa rádhasā gatam índraś ca rádhasā gatam || 4 ||

O vital Lord, we are offering you the sweet devotional prayers just as the sweetened herbal extract is prepared by pressing the plant between stones, filtered through cloth and received in a receptacle. Like that pure and brilliant elixir, our praises are being offered to you as your portion. You are the first to be invoked and none else amongst the learned. O vital Lord, may the waves of spirituality come to us from you; depart gratified,—depart well-disposed towards us. 2

Come with hundreds and thousands of your waves of spirituality to our place of worship to partake of the sacrificial invocations; Come, O vital Lord, to accept the oblations You alone are entitled to this portion and it is suitable for the seasons. The devotional prayers are brilliant like the elixir that becomes radiant when exposed to the sun. These prayers have been tuned and sung by the priests and are full of vitality. 3

Let the aurora of glory and vitality be drawn by the beams and waves of spirituality. They manifest to us the resplendent Lord who is also the Lord of vitality at the place of worship, for our preservation, and to partake of the consecrated viands and to partake of the oblations, and accept our sweet and melodious prayers. O vital Lord, come to us with joy-bestowing wealth; and, O resplendent Lord, come with your blessings of prosperity. 4

आ वां धियो ववृत्युरध्वराँ उपेममिन्दुं मर्मजन्त वाजिनमाशुमत्यं न वाजिनम् ।

तेषां पिवतमस्सयु आ नो गन्तमिहोत्या ।

इन्द्रवायू सुतानामद्रिभिर्पुवं मदाय वाजदा युवम्

॥५॥

ā vām dhiyo vavṛityur adhvarāṁ ūpemām indum marmṛi-  
janta vājinam āśum ātyam ná vājinam | téśhām pibatam  
asmayū ā no gantam ihótyā | indravāyū sutānām ādriḥhir  
yuvām mādāya vājadā yuvām || 5 ||

॥५॥ इमे वां सोमा अप्स्वा सुता इहाध्वर्युभिर्भरमाणा अयंसत वायो शुक्रा अयंसत ।

एते वामभ्यस्सक्षत तिरः पवित्रमाश्रवः ।

युवायवोऽति रोमाभ्यव्यया सोमासो अत्यव्यया

॥६॥

अति वायो ससतो याहि शश्वतो यत्र ग्रावा वदति तत्र गच्छतं गृहमिन्द्रश्च गच्छतम् ।

विसृता ददृशे रीयते घृतमा पूर्णया नियुता वायो अध्वरमिन्द्रश्च वायो अध्वरम् ॥७॥

अत्राह तदहेये मध्व आहुतिं यमश्चत्सुपतिष्ठन्त जायवोऽस्मे ते संन्तु जायवः ।

साकं गावः सुवति पच्यते यवो न ते वाय उप दस्यन्ति धेनवो नाप दस्यन्ति धेनवः ॥८॥

imé vām sómā apsv ā sutā ihādihvaryúbhir bháramānā  
ayaṁsata vāyo śukrá ayaṁsata | eté vām abhy āśṛikshata  
tirāḥ pavítram āśávaḥ | yuvāyávó 'ti rómāṇy avyáyā só-  
māso áty avyáyā || 6 || áti vāyo sasató yāhi śāśvato yātra  
grāvā vādati tātra gachataṁ gṛihām indraś ca gachatam |  
ví sūnṛtā dādṛiṣe ríyate ghṛitām ā pūrṇáyā niyútā yātho  
adhvarām indraś ca yātho adhvarām || 7 || atrāha tād va-  
hethe mādhma áhutim yām asvatthām upatíśthanta jāyávo  
'amé té santu jāyávaḥ | sākām gávaḥ súvate pácyate yávo  
ná te vāya ūpa dasyanti dhenávo nápa dasyanti dhenávaḥ  
|| 8 ||



The pious acts of prayers offered to you have given increased efficacy to our selfless acts. For you the singer has tuned these songs just as the herbal extract is pressed out through a strainer or just as the grooms rub down the quick-running horses. May you accept our invocation and come hither, well-disposed towards us, for our protection. May you accept our devotional prayer which is so well offered as if the juices from plants are pressed out by stones. O God, you as resplendent self and vital Lord are the giver of food to us. 5

O resplendent and vital Lord, these sweet expressions of devotional prayers sung by the priests are all addressed to you possessing the qualities of radiance and vitality; pure prayers are meant for both of you, O resplendent vital Lord, these prayers have come out of our hearts just as herbal juices filtered out through an oblique strainer. They are meant to invoke both of your aspects : the resplendent and the vital. Prayers come out of our hearts just as plant juices come through woolly fleece,—the inexhaustible expressions of devotions. 6

O vital Lord, may you pass in the close proximity of the many sleeping worshippers and go to the house where the devotees are tuning their prayers. O resplendent Lord, go to that dwelling, go where the word of eternal truth is being heard; and where butter flows; go, O Lord, with radiance and the waves of spirituality,—O Lord, go to the place of worship. 7

Then, bring the libations of the sweet juice to the place of worship where the triumphant priests stand round the rock-born plant. May they ever be victorious for us. For you together the cows yield their milk; the offering of barley is cooked. And may your cows never grow weak; never may the cattle be carried off by thieves. 8

इमे ये ते सु वायो बाह्वोजसोऽन्तर्नदी ते पतयन्त्युक्षणे महि बाधन्त उक्षणे ।

धन्वाश्चिचे अनाशवो जीराश्चिदगिरौकसः ।

सूर्यस्येव रश्मयो दुर्नियन्तवो हस्तयोर्दुर्नियन्तवः

॥९॥

imé yé te sú vāyo bāhvōjaso 'ntār nadī te patáyanty  
ukshāṇo máhi vrádhanta ukshāṇaḥ | dhánvañ cid yé anā-  
śávo jīráś cid ágiraukasah | sūryasyeva raśmāyo durniyán-  
tavo hástayor durniyántavah || 9 ||

( १३६ ) षडधियादुत्तप्रातस्तमं सूक्तम्

(१-७) सप्तर्षस्यास्य सूक्तस्य दैवोदासिः परम्येष क्रषिः । (१-८) प्रयमादिपञ्चर्षा मित्रावरुणौ, (१-९) षष्ठीसप्तम्योश्च  
द्विष्टोक्तौ देवताः । (१-१०) प्रयमादिपञ्चर्षाभ्यस्तपिः, (७) सप्तम्याश्च मिष्टुप् छन्दसी ॥

॥२१॥ प्र सु ज्येष्ठं निचिराभ्यां बृहन्नमो ह्रव्यं मतिं भरतां मृळयद्भ्यां स्वादिष्टं मृळयद्भ्याम् ।

ता सम्राजा घृतासुती यज्ञेयज्ञ उपस्तुता ।

अर्थेनोः क्षत्रं न कुतश्चिनाधृषे देवत्वं नू चिद्विधृषे

॥१॥

अर्दशि गातुरुवे वरीयसी पन्थां ऋतस्य समयंस्त रश्मिभिश्चक्षुर्भगस्य रश्मिभिः ।

शुभं मित्रस्य सादनमर्थमृणो वरुणस्य च ।

अथा दधाते बृहदुक्थ्यं वयं उपस्तुत्यं बृहद्वयः

॥२॥

136.

Prá sú jyēsthāṃ nicirābhyāṃ bṛihān nāmo havyām  
matīm bharatā mṛṇayādbhyām svādishtāṃ mṛṇayādbhyām |  
tā samrājā ghrītāsutī yajñé-yajña upastutā | áthainoḥ ksha-  
trām ná kútaś canādhṛishe devatvām nū cid ādhṛishe || 1 ||  
ádarsī gātūr urāve vāriyasi pānthā rītāsya sām ayaṅsta ra-  
śmibhiḥ cākshur bhāgasya raśmibhiḥ | dyukshām mitrāsya  
śādanam ayaṃnó vāruṇasya ca | áthā dadbāte bṛihād uk-  
thyām váya upastútyam bṛihād váyah || 2 ||

These your horses, who are strong of limb, youthful and full of vigour, bear you through the space between heaven and earth. They are growing in bulk and strong like oxen; they are not lost in the firmament, but hold on their speed, unretarded by reviling; difficult are they to be arrested as the beams of the sun,—difficult are they to be arrested by force. 9

## 136

May we offer most excellent and ample admiration and reverential regards to the two suns of summer and winter, while they occupy the two stations; the suns who have existed eternally and who confer happiness to the people of this earth. The suns in these two positions deserve most coveted approbations. These are both imperial suns. We sing the praises in devotional hymns and we glorify the summer sun and the winter sun at both these places on every sacred occasion. Hence the might of these is not in any way opposed, nor their divinity is resisted. 1

The most excellent dawn is proceeding to participate in the sacred cosmic ritual. The path of the revolving sun has been lighted up as if by the rays of the dawn. The eyes of people on the earth have been opened by the rays of the sun. The brilliant mansion of the sun, known as supra-life (during summer), the time-ordainer (during autumn) and the superb (during winter), has been lighted up by dawn's rays. And, therefore, may the sun accept the praiseworthy and copious adoration,—the praiseworthy and copious adoration. 2

ज्योतिष्मतीमदिति धारयत्क्षितिं स्वर्वतीमा संचेते दिवेदिवे जागृवांसां दिवेदिवे ।

ज्योतिष्मत्क्षयमांशते आदित्या दानुनस्पती ।

मित्रस्तयोर्वरुणो यातयज्जनोऽर्यमा यातयज्जनः ॥३॥

अयं मित्राय वरुणाय शंतमः सोमो भूत्ववपानेष्वाभंगो देवो देवेष्वाभंगः ।

तं देवासो जुषेरत् विश्वे अद्य सजोपसः ।

तथा राजानां करथो यदीमहं कृतावान् यदीमहे ॥४॥

jyótishmatīm

āditiṃ dhārayātkshitiṃ svārvatīm ā sacete divé-dive jāgrī-  
vānsā divé-dive | jyótishmat kshatrām āsāte ādityā dānunas  
pāti | mitrās tāyor vāruṇo yātayājjanō 'ryamā yātayājja-  
naḥ || 3 || ayām mitrāya vāruṇāya śamtamaḥ sómo bhūtv  
avapāneshv ābhago devó devéshv ābhagaḥ | tām devāso ju-  
sherata vīṣve adyā sajóshasaḥ | tāthā rājānā karatho yād  
īmaha rītāvānā yād ímahe || 4 ||

यो मित्राय वरुणायविधुज्जनोऽनुर्वाणं तं परि पातो अंहसो दाश्वांसं मर्तमंहसः ।

तमर्यमाभि रक्षत्यृजुयन्तमनु व्रतम् ।

उक्थैर्य एनोः परिभूषति व्रतं स्तोमैराभूषति व्रतम् ॥५॥

नमो दिवे वृहते रोदसीभ्यां मित्राय वोचं वरुणाय मीळहुपे सुमृळीकाय मीळहुपे ।

इन्द्रमग्निमुपं स्तुहि द्युक्षमर्यमणं भगम् ।

ज्योग्जीवन्तः प्रजया सचेमहि सोमस्योती सचेमहि ॥६॥

yó mitrāya.vāruṇāyāvidhaj

jāno 'narvāṇam tām pári pāto ānhaso dāśvānsam mártam  
ānhasaḥ | tām aryamābbī rakshaty rījūyāntam ānu vratām |  
ukthair yā enoḥ paribhūshati vratām stómair ābhūshati  
vratām || 5 || námo divé bṛihatē ródasibhyām mitrāya vocam  
vāruṇāya mīlhushe sumṛīlikāya mīlhushe | indram agnīm  
ūpa stuhi dyukshām aryamāṇam bhāgam | jyóg jīvantaḥ  
prajāyā sacemahi sómasyotī sacemahi || 6 ||

The indivisible sun is full of luminosity and celestuality; it is the upholder of the people. You, O sun, come day by day,—you are worshipped day by day by those who wake up early in the morning. O summer sun and winter sun, both of you are the animators of the people on the right path. O time ordainer (the sun of the autumn season) you are the inspirer of men. 3

May these seasonal offerings be gratifying to the summer sun and the winter sun and may they be enjoyed by them as they accept it with due respect. This divine offering is fit to be enjoyed by the cosmic divine. May all the cosmic divines, enlightened, be united to enjoy it. Therefore, O royal divines, may our aspirations come to fulfilment. You, who are the sustainer of cosmic law,—may our aspirations be fulfilled. 4

Any-one, who offers adoration to the summer sun and the winter sun may be rendered free of evil thoughts. May the sun of autumns protect him from danger,—they save the worshipper from danger. The law-giver, pleased with his worship, protects him who also is dedicated to the winter and summer suns righteously. May you lead to prosperity him who toils in the rainy season also,—who toils and thus worships in the seasons of spring and autumn. 5

Let me proclaim veneration to the mighty sun, to heaven and earth, to the sun of summer and to the benevolent sun of winter, to the conferrer of happiness, the showerer of benefits. Let me glorify the resplendent sun to the super-fire, to the brilliant time-ordainer and the effulgent, so that, enjoying long life, we may be blessed with progeny. May we be happy through the protecting virtues of medicinal herbs. 6

ऊ॒ती दे॒वानां व॒यमिन्द्र॑वन्तो मंसीम॒हि स्वय॑शसो म॒रुद्भिः ।  
अ॒भिर्मि॒त्रो वरु॑णः शर्म॑ यंसु॒न्तद॑श्याम॒ मघ॑वानो व॒यं च ॥७॥

ūti-devānām va-  
yām indravanto maṁsīmāhi svayaśaso marūdbhiḥ | agnir  
mitrō vāraṇaḥ śarma yaṁsan tād aśyāma maghāvāno va-  
yām ca ॥ 7 ॥

( १३७ ) सप्तमिंशदुत्तरपाततमं सूक्तम्

॥१॥ (१-३) वृचस्यास्य सूक्तस्य देवोदासिः परच्छेपः ऋषिः । मित्रावरुणौ देवते । अतिशक्तौ ण्यन्तः ।  
सुषु॒मा या॑तम॒द्रिभिर्गो॑श्ची॒ता मत्स॒रा इमे सोमा॑सो मत्स॒रा इमे ।  
आ रा॒जाना दि॒विस्पृ॑शास्म॒त्रा गन्तु॑मुप॒ नः ।  
इमे वा॑ मि॒त्रावरु॑णा गवा॑शिरः सोमाः शु॒क्रा गवा॑शिरः ॥१॥  
इम आ या॑तमिन्द्रवः सोमा॑सो द॒ध्याशिरः सु॒तासो द॒ध्याशिरः ।  
उ॒त वा॑मुष॒सो बु॒धि सा॒कं सूर्य॑स्य र॒श्मिभिः ।  
सु॒तो मि॒त्राय॑ वरु॑णाय पी॒तये चा॒रुऋ॑ताय पी॒तये ॥२॥  
तां वा॑ धेनु॒ न वा॑सरीमंशुं दु॒हन्त्य॑द्रिभिः सोमं दु॒हन्त्य॑द्रिभिः ।  
अ॒स्मत्रा गन्तु॑मुप॒ नोऽर्वा॑श्चा सोम॑पी॒तये ।  
अ॒यं वा॑ मि॒त्रावरु॑णा नृ॒भिः सु॒तः सोम॑ आ पी॒तये सु॒तः ॥३॥

137.

Sushumā yātam ādribhir gōṣṛitā matsarā ime sōmāso  
matsarā ime | ā rājānā diviṣpṛiṣāsmatrā gantam ūpa naḥ |  
ime vām mitrāvaruṇā gāvāṣiraḥ sōmāḥ śukrā gāvāṣiraḥ  
॥ 1 ॥ imā ā yātam indavaḥ sōmāso dādhyāṣiraḥ sutāso dā-  
dhyāṣiraḥ | utā vām ushāso budhī sākāṁ sūryasya raṣmī-  
bhiḥ | suto mitrāya vāraṇāya pītāye cārur ṛitāya pītāye  
॥ 2 ॥ tāṁ vām dhenūṁ nā vāsarīm aṁśuṁ duhanty ādribhiḥ  
sōmam duhanty ādribhiḥ | asmatrā gantam ūpa no 'rvāñcā  
sōmapītaye | ayāṁ vām mitrāvaruṇā nṛbhiḥ sutāḥ sōma ā  
pītāye sutāḥ ॥ 3 ॥



Worshipping the resplendent sun, and favoured by the vital principles, may we rely upon our strength and receive the protection of the divine cosmic powers, and may we be affluent through their bounty. May we enjoy the felicity which the super-fire, super-life and the super-sun are bestowing upon us. 7

## 137

Come, O *supra-life* (summer sun) and Super Sun (winter sun) to our place of toil where we express the healing essence of herbs with stones. These essences mixed with milk are exhilarating. These elixirs are exhilarating. Come to us, O royal cosmic powers, dwellers in heaven and our guardians. These juices are mixed with milk for you, O source of light and bliss, they are brilliant and mixed with milk. 1

Come to partake of these dripping healing juices which are mixed with curds,—they are extracted and mixed with curds. They have been prepared just after the dawn at the appearance of the sun-rays. They are dedicated to the winter sun, as well as the summer sun for their acceptance,—the extracted juices are for the realization of the eternal and never-failing truth. 2

They milk for both of you the elixir by crushing the succulent creeper with stones like a productive milch-cow,—they milk the elixir by crushing with stones. Come to us as our protectors. Be present with us to drink the healing elixir. This has been effused, O the summer sun and winter sun, effused for your drinking. 3



( १३८ ) अष्टाभिः सदुक्तं तत्तमं सूक्तम्

( १-४ ) चतुर्भिः स्यात् सूक्तस्य देवोदातिः पञ्चैव क्रियाः । पूषा देवता । अत्यद्विष्टः ॥

॥१॥ प्रप्र पुष्णस्तुविजातस्य शस्यते महित्वमस्य तवसो न तन्दते स्तोत्रमस्य न तन्दते ।

अर्चामि सुम्नयन्नहमन्त्युतिं मयोभुवम् ।

विश्वस्य यो मन आयुयुवे मुखो देव आयुयुवे मुखः ॥१॥

प्र हि त्वा पूषन्नजिरं न यामन्ति स्तोमैभिः कृष्व ऋणवो यथा मृध उष्ट्रो न पीपरो मृधः ।

हुवे यत्त्वा मयोभुवं देवं सख्याय मर्यैः ।

अस्माकमाहुषान्युन्निनस्कृधि वाजेषु द्युन्निनस्कृधि ॥२॥

138.

Prá-pra pūshnás tuvijātásya śasyate mahitvām asya ta-  
 vāso ná tandate stotrām asya ná tandate | ārcāmi sunna-  
 yānn ahām āntyūtim mayobhūvam | viśvasya yó māna āyu-  
 yuvé makhó devá āyuyuvé makhábḥ || 1 || prá hí tvā pū-  
 shann ajiráṃ ná yāmani stómebhiḥ ṛṇivá ṛiṇávo yáthā  
 mṛidba úshtro ná pīparo mṛidbāḥ | huvé yát tvā mayobhū-  
 vam devām sakhyāya mártyaḥ | aśmākam āngūshān dyum-  
 nīnas kṛidhi vājeshu dyumnīnas kridhi || 2 ||

यस्य ते पूषन्सख्ये विपन्यवः कृत्वा चित्सन्तोऽवसा बुभुजिर इति कृत्वा बुभुजिरे ।

तामनु त्वा नवीयसीं नियुतं राय ईमहे ।

अहेलमान उरुशंस सरी भव वाजेवाजे सरी भव

॥३॥

yásya te pū-  
 shan sakhyé vipanyávaḥ krátvā cit sántó 'vasā bubhujirā  
 iti krátvā bubhujiré | tām ānu tvā nāvīyasīm niyútam  
 rāyā īmabe | āhelamāna uruśaṁsa sārī bhava vāje-vāje sārī  
 bhava || 3 ||

Our Lord is the divine nourisher ; He is universally worshipped and His great strength is widely lauded. His greatness is never questioned ; His glory knows no bounds. Desirous of happiness, I adore Him, whose protection is always ready at hand and who is the giver of happiness. When devoutly worshipped, He helps in the performances of sacred works, helps to perform the sacred ceremonies. 1

I invoke you, O Lord, the divine nourisher, may your help come to us quick like a courser in a war, or like a camel across the desert. Therefore do I, a mortal, invoke you, the divine bestower of happiness, for your friendship. May you render our invocations productive,—may you render them inspiring at the time of battle. 2

O divine nourisher, those wise devotees who through your friendship enjoy countless riches, enjoy them due to your protection and their own hard labour,—mainly through their hard labour. Free from anger, and entitled to ample praises, may you be ever accessible to us, and may you be our leader in every encounter. 3

अन्या ऊ पु ण उप स्नातये भुवोऽहं हमानो ररिषीं अजाश्च श्रवस्यतामजाश्च ।

ओं पु त्वा ववृतीमहि स्तोमेभिर्दन्म साधुभिः ।

नहि त्वा पृषन्नातिमन्य आघृणे न ते सख्यमपह्नुवे ॥४॥

asyā u shū ṇa ūpa sātāye bhuvō 'helamāno ra-  
rivāñ ajaśva śravasyatām ajaśva | ó shū tvā vavṛitīmahi  
stómebbhir dasma sādhubbhiḥ | nahí tvā pushann atimānya  
āghṛiṇe ná te sakhyām apahnuvé || 4 ||

( १३९ ) एकौनवत्तापिदुतागतताम सृतम्

(१-११) एकादशसंख्यास्य सृतस्य द्वाविंशतिः पदच्छेष इति । (१.११) प्रथमस्य एकादशस्य विषय इति ।

(२) द्वितीयाया मित्रावरुणा, (३-५) तृतीयादितृचस्यार्थिनी, (६) षष्ठ्या इन्द्रा, (७) सप्तम्या अग्निः,

(८) अष्टम्या भरतः, (९) नवम्या इन्द्राग्नी, (१०) दशम्याश्च बृहस्पतिर्दिवताः । (१-४, ९-१०)

प्रथमादितृचसंख्यां षष्ठ्यादिपञ्चानां आत्यष्टिः, (५) एवम्या इन्द्राग्नी,

(११) एकादशस्य विष्टुषु छन्दसि ॥

॥१॥ अस्तु श्रोषेत् पुरो अग्निं धिया दध आ नु तच्छर्वीं दिव्यं वृणीमह इन्द्रवायू वृणीमहे ।

यद् क्राणा विवस्वति नाभा सुंदायि नव्यसी ।

अध प्र स न उप यन्तु धीतयो देवाँ अच्छा न धीतयः ॥१॥

यद् त्वन्मित्रावरुणावृतादध्यादुदाथे अनृतं स्वेन मनुयुना दक्षस्य स्वेन मनुयुना ।

युवोरित्याधि सद्यस्वपश्याम हिरण्ययम् ।

धोभिश्चन मनसा स्वेभिरक्षभिः सोमस्य स्वेभिरक्षभिः ॥२॥

139.

Āstu śraúshaṭ puró agním dhiyā dadha ā nú tác chár-  
dho divyām vṛiṇīmaba indravāyū vṛiṇīmahe | yād dha  
krāṇā vivāsvati nābhā samdāyi nāvyaśi | ādha prā sū na  
ūpa yantu dhīṭāyo devān āchā nā dhitayah || 1 || yād dha  
tyān mītrāvaruṇāv ritād ādhy ādadāthe anṛitam svēna  
manyūnā dākshasya svēna manyūnā | yuvór itthādhi sādmasv  
āpaśyāma hiraṇyāyam | dhibhiḥ canā mānasā svēbbhir akshá-  
bbhih sómasya svēbbhir akshābbhiḥ || 2 ||

Free from anger, and liberal to us in giving gifts, may you be close to us, O fast moving divine nourisher, for the acceptance of our offerings. May you be near to those who solicit food, O fast mover. With pious hymns, we turn to you, O destroyer of enemies. O acceptor of offerings, we never cease to think of you, and never disregard your friendship. 4

## 139

May our prayers be heard. We meditate on the supreme adorable God and solicit the divine strength. We adore the resplendent and all-pervading God. Inasmuch as the brilliant noble works have been performed by us, so may our prayers be heard by the divine powers,—may our prayers reach the divine powers. 1

Inasmuch as, O supreme source of light and source of bliss, through your divine wisdom you discern everything that is false and everything that is true, and cause the valorous to govern with the aid of your own power, so may we realize in all the places of our worship your golden halo through our thinking, and through our vision and experience,—through our blissful vision. 2

युवां स्तोमंभिर्देवयन्तो अभिनाश्रावयन्त इव श्लोकमाचयो युवां हव्याभ्याश्च यवः ।

युवोर्विश्वा अधि श्रियः पृक्षश्च विश्वेदसा ।

प्रुषायन्ते वां पवयो हिरण्यये रथे दसा हिरण्यये ॥३॥

अर्चन्ति दसा व्युनानाकमृष्यथो युञ्जन्ते वां रथयुजो दिविष्टिष्वध्वस्मानो दिविष्टिषु ।

अधि वां स्वामं वन्धुरे रथे दसा हिरण्यये ।

पथेय यन्तावनुशासता रजोऽञ्जसा शासता रजः ॥४॥

शर्चाभिर्नः शचीवसू दिवा नक्तं दशस्यतम् ।

मा वां रातिरुप दसत्कदा चनास्मद्व्रतिः कदा चन ॥५॥

yuvām stómebhir de-  
vayānto aṣvināṣrāváyanta iva ślókam āyávo yuvām havyā-  
bhy āyávaḥ | yuvór viśvā ádhi śríyah pṛkshaḥ ca viśva-  
vedasā | prushāyānte vām paváyo hiranyáye ráthe dasrā  
hiranyáye || 3 || áceti dasrā vy ù nákam ṛiṇvatho yuñjáte  
vām rathayújo dívishṭishv adhvasmāno dívishṭishu | ádhi  
vām sthāma vandhúre ráthe dasrā hiranyáye | pathéva yán-  
tāy anuśásatā rájó 'ñjasū śásatā rájaḥ || 4 || śácibhu nah  
śacivasū dívā náktam daśasyatam | mā vām rātír úpa da-  
sat kádā canásmád rātīḥ kádā caná || 5 ||

वृषन्निन्द्र वृषणाणां सु इन्देव इमे सुता अद्रिपुतास उद्भिदस्तुभ्यं सुतास उद्भिदः ।

ते त्वा मन्दन्तु दावने महे चित्राय राधसे ।

ग्रीभिर्गिर्वाहुः स्तवमान आ गहि सुमृच्छीको न आ गहि ॥६॥

vṛṣhann indra vṛṣhapāṇāsa śudava imé sūtā ádrishu-  
tāsa udbhídas túbhyam sūtāsa udbhídaḥ | té tvā mandantu  
dāvānc mahé citráya rádhase | gīrbhír gīrvāha stāvamāna  
á gahi sumṛīḥikó na á gahi || 6 ||

O twin divines, the supervisors of law and education, these enlightened worshippers glorify you with their hymns and invoke you and pay compliments to your attributes. All your opulence, and every kind of wealth and abundant food, O omniscient, are vested in the aura of your vitality. The fellyes of the wheels of your aura of vitality are dropping honey. The fellyes of that golden aura carry you onward, O mighty twin divines. 3

O twin-leaders, your objective is clear; you have thrown open the routes of spaces. The pilots of your space ship have harnessed engines for your onward journey,—the engines that take you safe on the onward journey without accidents. Both of you have been conveniently seated in your richly decorated three-shafted craft, going along a direct path through space. 4

With your valorous deeds, O twin-divines, grant us, by day and night, all good things, having been pleased with our noble deeds; may your munificent grants never diminish,—never may our donations become less. 5

O resplendent Lord, showerer of blessings, these effused juices, pressed out from herbs gathered from the hills are for your acceptance. These herbal extracts have been specially prepared for you. May they satisfy you as an offering presented in the hope of receiving rich and abundant wealth. Acceptor of laudations, may you come to us, glorified by our hymns; come to us well pleased. 6



ओ पूषा अने शृणुहि त्वमीदृतां देवेभ्यो ब्रवान यजिष्येभ्य राजेभ्यो यज्ञिष्येभ्यः ।

यच्च त्वामङ्गिराभ्यो धेनु देवा अदत्तन् ।

वि तां दुहे अर्यमा कर्तरी सचां एष तां वेद मे सचां ॥७॥

मो पूर्वो धूम्रदुभिर्नाम पोस्या सना भूयन्धुचानि मोत जारिषुरस्म सुतेन जारिषु ।

यद्वाश्विषं युगेयुगे नव्यं घोषादमर्त्यम् ।

अस्मासु तन्मन्त्रो यच्च दुष्टरं दिधृता यच्च दुष्टरम् ॥८॥

ó shú no agne grīṇuhi  
tvām īlītó devēbhyo bravasi yajāṇīvebhyo rājābhyo yajñi-  
yebhyaḥ | yād dha tyām āngirōbhyo dhenūm devā ādat-  
tana | vi tāṃ duhre aryamā kartārī sácāṇ eshā tāṃ veda  
me sacā ॥ 7 ॥ mó shú vo asmād abhī tān paunśyā sēna  
bhūvan dyumnāni mótā jārishur asmāt purótā jārishuḥ |  
yād vaḥ citrām yugē-yuge nāvyam ghoshād amartyam |  
asmāsu tān maruto yāc ca duṣhṭāram didhṛitā yāc ca du-  
shṭāram ॥ 8 ॥

वृथ्वह मे जनुषं पूर्वां अङ्गिराः प्रियमेधः कण्वो अग्रिमर्तुर्विदुस्ते मे पूर्वं मनुर्विदुः ।

तेषां देवेष्वार्यातिरस्माकं तेषु नाभयः ।

तेषां पुदेन मया नमे गिरेंद्राग्नी आ नमे गिरा ॥९॥

होतां यक्षदुर्निनो वन्तु धार्यं वृद्धरपतिर्वजति वेन उक्षभिः पुरुवारैर्भक्तआभिः ।

जुगृष्मा दूरआदिशुः श्लोकमद्वेरध त्मना ।

अधारयदरिन्दानि सुक्रतुः पुरु सच्चानि सुक्रतुः ॥१०॥

dadhyān ha me janúsham pūrvo āngirāḥ pri-  
yāmedhaḥ kánvo átrir mānur vidus té me pūrve mānur  
viduḥ | tēshām devēshv āyatir asnākam tēshu nābhayaḥ |  
tēshām padēna māhy ā name girēndrāgnī ā name girā ॥ 9 ॥  
hótā yakshad vanīno vanta vāryam brīhaspátir yajati venā  
ukshábbih puruvārebhir ukshábbih | jagṛibhmā durāādīsam  
ślókam ādrer ādha tmānā | ādhārayad ararīndāni sukrátuḥ  
purú sádmāni sukrátuḥ ॥ 10 ॥



O leader of people, do come and listen attentively when you are praised by us, and speak on our behalf to other distinguished colleagues, worthy of our respectful regards, worthy of venerable regards. The cow of prosperity you gave to the producers of wealth and which the lawgivers have also milked for the public good,—may we all comprehend the nature of that cow. 7

Never, O fighters for the public good, may your youthful energies be turned against us; may our glory never diminish; never before our time decay. May your favours, that have been wonderfully yours from age to age, and whatsoever is most difficult of attainment,—bestow upon us all that is most difficult to be attained. 8

The ancient men of spiritual austerity, vitality, kindness and men of wisdom, exempt from three types of pains, have known my origin; they, the men of wisdom, have known my progenitors; theirs is a very intimate relation with all the divines. Our forefathers have been among them. Following in their footsteps, I humbly propitiate with hymns; I worship the resplendent Lord and the Lord, the adorable, with hymns. 9

Let the invoker of the divines offer worship. And may they, desirous of the offering, partake of the acceptable libation. May the benevolent preceptor himself, desiring the libation, celebrate the worship with devotional chants with copious and excellent chants. We now hear from a distant quarter the sound of devotional songs, whereby the performer of pious acts has of himself secured many gifts and the performer of pious acts has secured numerous habitations. 10

ये देवासो दिव्येकादश स्व पृथिव्यामध्येकादश स्व ।  
अप्सुक्षितो महिनैकादश स्व ते देवासो यज्ञमिमं जुषध्वम् ॥११॥

yé devāso divy ékādaśa sthā  
prithivyām údhy ékādaśa sthā | apsukshito mahināikādaśa  
sthā té devāso yajñām imām jushadhvam ॥ 11 ॥

( १४० ) यत्वाग्निदुत्तपाततमं सूक्तम्

(१-१३) प्रयोदशर्चसास्य सूक्तस्योचध्यो दीपितमा ऋषिः । अग्निदेवता ।

(१-१, ११) प्रथमादिनवधामैकादश्याथ जगती, (१०) दशम्या जगती त्रिष्टुप्

वा, (१२-१३) द्वादसीत्रयोदस्योथ त्रिष्टुप् छन्दसी ॥

वेदिपदे प्रियधामाय सुद्युते धासिमिव प्र भरा योनिमग्नये ।  
वस्त्रेणैव वासया मन्मना शुचिं ज्योतीरथं शुक्लवर्णं तमोहनम् ॥१॥  
अभि द्विजन्मा त्रिवृदन्नमृज्यते संवत्सरे वावृधे जग्धमा पुनः ।  
अन्यस्यासा जिह्वया जेन्यो वृषा न्यः अन्येन वनिनो मृष्ट वारुणः ॥२॥  
कृष्णप्रुतो वेविजे अस्य सक्षिता उभा तरेते अभि मातरा शिशुम् ।  
प्राचाजिह्वं ध्वसयन्तं तृपुच्युतमा साच्यं कुपयं वर्धनं पितुः ॥३॥

140.

Vedishāde priyādhamāya sudyūte dhāsim iva prā bharā  
yōnim agnāye | vāstreṇeva vāsaya mānmanā śūcim jyotīra-  
tham śukravarnam tamohānam ॥ 1 ॥ abhī dvijānmā trivṛd  
ānam rījyate samvatsare vāvṛdhe jagdhām ī pūnaḥ | an-  
yāsyāsā jihvāyā jēnyo vṛṣhā ny ānyēna vanīno mṛṣṭa  
varanāḥ ॥ 2 ॥ kṛṣṇapṛūtau vevijē asya sakshītā ubhā ta-  
rete abhī mātārā śiśum | pracājihvam dhvasāyantam tṛṣbu-  
cyūtam ā sācyam kūpayam vārdhanam pitūḥ ॥ 3 ॥

O (the thirty-three) divines that are eleven in heaven, eleven on earth, and eleven in firmament, may you be pleased with sacred performances. 11

## 140

Select a proper spot as it were an offering for the radiant fire; construct an altar and place the fire on it, this being the seat dear to him. As with a garment, cover him with soft wood, whereupon it would blaze out as sacred, light-bearing, bright and gloom-dispelling. 1

This fire is twice-generated (having come out first between the two pieces of wood in the process of attrition and then caught in the dry grass), and it devours the triple food [i.e. wood fuel, butter, and other seasonal offerings], and at the close of the year, it renovates all that has been consumed. The food taken by the tongue and the mouth is consumed by one form of fire (the metabolic energy), and the forest wood is consumed by another fire (of fuel combustion). 2

Both fire-sticks, originators of this offspring, get charred by combustion, living close to each other, tremble and give birth to an infant whose tongue of flame glows in the east; (who) readily develops; who rapidly issues forth; who is ever to be cherished and fit to be protected, and who is the augments of the prosperity of his parents. 3

मुमुक्ष्वेऽथ मनसि मानवस्यते रघुद्रवः कृष्णसीतास उ उवः ।  
 असुमुना अजिरासो रघुपुत्रो वार्तजुता उव युग्यन्त आशवः ॥४॥  
 आदस्य ते व्यस्यन्तो धुर्यते कृष्णमभ्यु मदि वर्षः कपिकतः ।  
 वत्सीं मुहीमवनिं प्राभि मन्त्रादभिश्चसन्स्तनयुधेति नानदत ॥५॥

mumu-

kshvò manave manasasyatè raghudraval kṛiḥṇāsītā u  
 jūval asamanā ajīraso raghuahyādo vātajuta āpa yujyanta  
 aśāval ॥ 4 ॥ ād asya tē dhvasāyanto vṛitherate kṛiṣṇām  
 ābhvam māhi vārpah kūrīkrataḥ | yāt am mahīm avānim  
 prābhī māmṛiṣad abhiṣvasān stanāyann ēti nānadaḥ ॥ 5 ॥

भूपञ्च योऽर्थं धूम्रं नञ्ति धुपं पत्नीरन्वेति रोक्ता ।  
 आजायमानस्तन्वश्च शुम्भते सीमां न शुक्लं दक्षिणां दुर्युधः ॥६॥  
 स संस्तिरो विष्टिः सं गृभायति ज्ञानक्षेत्रं ज्ञानिनीनित्यं आश्रये ।  
 पुनर्वर्धन्ते अपि यन्ति देव्यन्त्यवपः पित्रोः हृष्यन्तु नचा ॥७॥  
 तमग्रवः केशिनीः सं हि रंभिर ऊर्ध्वास्तत्पुनश्चुषीः प्राचवे पुनः ।  
 तासां जरां प्रमृशयेति नानदुदसं परं ज्ञानयज्ञीवमस्तृता ॥८॥

bhūṣhan nā yò 'dhi babhrūshu nāmnate vṛiṣheva pātnīr  
 abhy ēti rōruvat | ojāyāmānas tanvāṣ ca sambbhate bhūmò  
 nā sṛīnga dāvidhāva durgrībhīḥ ॥ 6 ॥ sa samstīro viṣṭīraḥ  
 sām grībhayati jānām evā jānatīr nītya ā ṣaye | pūnar  
 vardhante āpi yanti devyām anyād vārpah pitrōḥ kṛiṇvate  
 sācā ॥ 7 ॥ tām agrūval keshīnīḥ sām hi rebhīrā urdhvāṣ ta-  
 sthur mamrūshīḥ prāyāve pūnah | tāsām jarām pramūḥcānn  
 ēti nānadaḥ āsam pāram jānāyaṁ jīvām āstṛitam ॥ 8 ॥

The flames coming out of the fire-altar, wishing to proceed on smoky track, quick-consuming, capricious, restless, lambent, formed by the wind, spreading wide, and assuring prosperity to the devotee, are kindled for the benefit of the worshipper, — dedicated to serve men. 4

When the fire proceeds touching and licking the great earth, hissing and tumbling, then those flames, the destroyers of darkness, easily fly about, exhibiting their black terrific great form, thundering and roaring. 5

And he, (the enraged fire) stoops down among the brown bushes as if embellishing them with his lustre, and rushes bellowing loudly like a bull amongst a herd of cows; and increasing in intensity, he adorns his form and like a terrific beast he violently brandishes his horns. 6

Now hidden, now revealed, he (the fire) seizes on the fuels as if understanding the purpose of the worshipper and even reposes amidst the conscious flames; again these (flames) break forth, and repair to the divine fire of the altar. And, blending with it, they give different luminous forms to their parents, the sun and the earth. 7

The curled tresses of the flames embrace him and, when dwindling, spring aloft again to greet their coming lord, rescuing them from decrepitude. He comes sounding aloud, generating in them intenser animation and invincible vitality. 8

अधीवासं परिमातृ रिहन्नहं तुविग्रेभिः सत्त्वभिर्याति वि जयः ।  
 वयो दधत्पृष्ठते रेरिहत्सदानु श्येनीं सचते वर्तनीरहं ॥९॥  
 अस्माकमग्ने मधवत्सु दीदिह्यध्वं श्रसीवान्वृषभो दमूनाः ।  
 अवास्या शिशुमतीरदीर्घमेधं युत्सु परिजर्भुराणः ॥१०॥

adhī-  
 vasān pari matū rihānn āha tuvigrēbbhiḥ sātvaḥbhir yāti vi  
 jayah | vāyo dādhat padvāte rērihat sādānu syēnī sacate  
 vartanīr āha || 9 || asmākaṁ agne maghāvatsu dīdihy ādha  
 śvāsīvān vṛishabhō dāmūnāḥ | avāsya śiśumatīr adīder vār-  
 meva yutsu parijārbhurāṇaḥ || 10 ||

॥९॥ इदमग्ने सुधितं दुर्धितादधि प्रियादुं चिन्मन्मनुः प्रेयो अस्तु ते ।  
 यत्ते शुक्रं तन्वोऽरु रोचते शुचि तेनास्मभ्यं वनमे रत्नमा त्वम् ॥११॥  
 रथाय नावमुत नो गृहाय नित्यारित्रां पृष्ठतीं रास्यग्ने ।  
 अस्माकं वीर्यं उत नो मघोनो जनावश्च वा पारयाच्छर्म वा च ॥१२॥  
 अभी नो अग्न उक्थमिजुगुर्या यावाक्षामा सिन्धवश्च स्वर्गृताः ।  
 गव्यं यव्यं यन्तो दीर्घाहेपं वरमरुण्यो वरन्त ॥१३॥

idām agne sūdhitam dūrdhitād ādhi priyād u cin mán-  
 manah prēyo āstu te | yāt te śukrām tanvò rócate śúci  
 tēnāsmābhyam vanase rātnam ā tvām || 11 || rāthāya nāvam  
 utā no grīhāya nītyāritrām padvātīm rāsy agne | asmākaṁ  
 vīrāñ utā no maghōno jānāñś ca yā pārayāc chārma yā ca  
 || 12 || abhī no agna ukthām īj juguryā dyāvākshāmā sin-  
 dhavaś ca svāgūrtāḥ | gāvyaṁ yāvyaṁ yānto dīrghāhēsbaṁ  
 vāram aruṇyò varanta || 13 ||

He (the fire of the forest) passes through tracts, as is well known, licking up the vesture of the mother earth, and accompanied by the loudly crying animals. The dark tracks follow the forest fire, and the land is cleared for farming which provides food and sustenance to men and cattle. 9

Shine, O bounteous fire, in our opulent abodes, vivifying, showering blessings, and casting off infantine glimmerings. Blaze fiercely, repelling enemies repeatedly, and may you be like an armour to us in our struggles. 10

May this offering, carefully placed upon the rugged but agreeable pile of fuel, be most acceptable to you. May the pure radiance of your person shine brightly, and may you grant us abundant wealth. 11

Bestow, O fire, a boat for the pleasure of our family, fitted with oars and motor wheels, the one that may render our posterity prosperous, and may bear people across the ocean of life and lead them to happiness. 12

O Fire, be propitiated by our earnest praise, and may the sun and the earth and the spontaneously-flowing streams, accepting our oblation, provide for us the produce of the herd and of the field; and may the purple coursers of the dawn bestow upon us abundant food for all times. 13



(१४१) एकयत्नोपरिदादुक्तप्रताम सुहम

(१-१३) यथादर्शयन्त्यान्त्य तत्तत्तर्थात्मो दीर्घाना ऋषिः । अग्निर्देवता । (१-२१) यथासाध्यैकदर्शनां  
वमती, (१२-२३) दादरिगिर्वाद्योऽथा विष्टुः उत्पत्ती ॥

वदित्वा तदपुं धायि दर्शितं देवस्य भर्गुः सत्सरो यतो जनि ।  
यद्विष्टुः कुरते साधते मतिर्कृतस्य धेना अनयन्त सस्रुतः ॥१॥  
पृश्नो वपुः पितुमात्रित्य आ शये द्वितीयमा सप्तशिवानु मातृपुं ।  
तृतीयमस्य वृषभस्य दोहसे दशप्रमतिं जनयन्त योषणः ॥२॥  
निर्यदो बुभान्महिषस्य वपेन ईशानासः शवसा क्रन्त सूरयः ।  
यदीमनु प्रदिवो मध्व आधवे गुहा मन्त मातरिश्वा मथायति ॥३॥

141.

Baḥ itthā tād vapuṣhe dhāyi darśatām devāsya bhārgah  
sābaso yāto jāni | yād im ūpa hvārate sādhatē matir ītā-  
sya dhēnā anayanta sasrūtaḥ || 1 || priksṁhō vāpuḥ pitumān-  
nītya ā ṣaye dvitīyam ā saptāṣivāsu mātṛiṣhu | tṛitīyam  
asya vṛishabhāsya dohāse dāśapramatiṁ janayanta yōsha-  
naḥ || 2 || nīr yād im budhnān mabishāsya vārpaśa īśānā-  
saḥ śavasā krānta sūrāyaḥ | yād im ānu pradīvo mādḥva  
ādḥavē gūhā sāntam mātariṣvā mathāyāti || 3 ||

प्र यत्पितुः परमाज्ञीयते पर्या पृक्षुधो वीरुधो दंसु रोहति ।  
उभा यदस्य जनुपं यदिवन्त आदिवविष्टो अभवद्गुणा शुचिः ॥४॥  
आदिन्मातृराविश्यास्या शुचिरिहस्यमान उर्विया वि वावृधे ।  
अनु यत्पूर्वा अरुहत्सनाजुवो नि नव्यसीप्चवरासु धावते ॥५॥

prā yāt  
pitūḥ paramān nīyāte pāry ā priksṁdhō virūdhō dāṁsu  
rohati | ubhā yād asya janūśhaṁ yād īnvata ād īd yāvi-  
shṁtho abhavad ghrīṇā śūciḥ || 4 || ād in mātṛir āviśad yāsv  
ā śūcir āhiṁsyamāna urviyā vi vāvṛidhe | ānu yāt pūrvā  
āruhat sanājūvo nī nāvyaśiṣhv āvarāsu dhāvate || 5 ||

Verily, that visible radiance of the divine fire, is enshrined by us all for the support of the body. It has been generated for this purpose by physical effort. That is why our mind is attracted towards that radiance and we propitiate it. All sacred prayers, together with oblations are carried to the fire alone. 1

The first form of this universal divine fire is that pattern of one which is reposed on the earth and has the faculty of ripening the crop in the fields and subsequently digesting the food. Its second form is that cosmic one which dwells among the seven auspicious mothers. (This refers to the spiritual fire which is generated with the help of the seven symbolic terms: *bhuh*, *bhuvah*, *svah*, *mahah*, *janah*, *tupah* and *satyam*, in the meditative repetitions in the system of the Yoga). The third form of this benevolent divine is that which is manifested in the process of attrition in which the ten fingers participate like maidens. 2

When powerful priests bring to life this mighty divine fire from the interior of the wood and when, for the sake of offering oblations, the cosmic wind churns it out of the altar where it has been lurking in the hiding place; 3

When excellent nutritious oblations are offered to this divine fire and the dry branches of wood are fed to the hungry flames under the directions of the institutor of the ceremony and the priest, the fire blazes out and becomes most youthful and radiant with effulgence. 4

The fire, having born out of the wood, is proceeding again to other pieces of wood like a child moving towards its mother; here pure and unharmed, it evolves into magnitude. Then it mounts on the heap of the wood nearby, and runs rapidly amongst the smaller pieces of wood which are constantly being fed to it. 5

॥१॥

आदिहोतारं वृणते दिविष्टिषु भगमिव पृथानासं ऋजते ।  
 देवान्ब्रूत्वा मन्मना पुरुषदुतो मर्तं शंसं विश्वधा तेति धारसे ॥६॥  
 वि यदन्थाचजतो वातचोदितो ह्यारो न वर्का जुरणा अनकृतः ।  
 तस्य पत्नन्दक्षुपः कृष्णजंहसः शुचिजन्मनो रज आ व्यध्वनः ॥७॥  
 रथो न यातः शिकंभिः कृतो यामङ्गैभिररूपेभिरिवते ।  
 आदस्य ते कृष्णासो दक्षि सुरयः शूरस्येव त्वेपयादीपते वयः ॥८॥

ād id dhōtāraṃ vṛiṇate dīviṣṭiṣhu bhāgam iva papri-  
 cānāsa riṇjate | devān yāt krātvā majmānā puruṣdūtō mār-  
 taṃ sānsaṃ viśvādhā vēti dhāyase || 6 || vī yād āsthād ya-  
 jatō vātacodito hvārō nā yākvā jarāṇā ānākṛitaḥ | tāśya  
 pātman dakṣhūśaḥ kṛiṣṇājānhasaḥ śucijanmano rāja ā  
 vyādhvānaḥ || 7 || rātho nā yātāḥ śikvabhiḥ kṛitō dyām ān-  
 gebhir aruśébhir iṇyate | ād asya té kṛiṣṇāśo dakṣi sū-  
 rāyaḥ śūrasyeva tveshāthād iṣhate vāyaḥ || 8 ||

त्वया ह्यग्ने वरुणो धृतव्रतो मित्रः शशुद्रे अर्यमा सुदानवः ।  
 यत्सीमनु क्रतुना विश्वथा विभुरात्र नेमिः परिभूरजायथा ॥९॥  
 त्वमग्ने शशमानाय सुन्यते रत्नं यविष्ठ देवतातिमिन्वसि ।  
 तं त्वा नु नव्यं सहसो युवन्वयं भगं न कारे महिरत्न धीमहि ॥१०॥

tvāyā hy  
 āgne vāruṇo dhṛitāvratō mitrāḥ śasadrē aryamā sudānavaḥ |  
 yāt sīm ānu krātunā viśvāthā vibhūr arān nā nemīḥ pari-  
 bhūr ājāyathāḥ || 9 || tvām agne śaśamānāya sunvatē rātnaṃ  
 yavishṭha devātātim invasi | tāṃ tvā nū nāvyaṃ sahaso yu-  
 van vāyām bhāgam nā kārē mahiratna dhīmahi || 10 ||

Just as people adore a powerful prince, this fire is adored by the pious worshippers so that it becomes an invoker for the propitiation of other cosmic forces. This universally praised and all-upholding divine fire alone knows how to establish a link between the mortal worshipper and Nature's other benign forces for the procurement of sustenance. 6

Whilst the adorable fire-divine, impelled by the wind and unresisted, spreads in various directions, like an insincere and unrestrained chatterer, who utters indiscriminate praises, the world follows him and worships, who is the consumer of all, whose path is dark but who is pure of birth, and who travels in various directions. 7

Like a chariot drawn by ropes, this fire-divine, set in movement by his own revolving flames, rolls onward to the heavens with his ruddy limbs. Then the paths he traverses are blackened by smoke, as he consumes the fuel, and the birds (in terror) fly away from his radiance as enemies from the prowess of a hero. 8

Through your aid, O divine fire, the ocean remains within limits, the sun dispels darkness, and the rains become bounteous; and thus you have been born comprehending all of them universally in their functions, and encompassing them all as spokes in a felly. 9

O most youthful fire divine, you bring wealth and cosmic powers for the good of him who praises you and offers you libations. We, therefore, glorify you the new-born who are to be lauded and to whom rich offerings are to be presented. We glorify you in our hymn as men eulogize a powerful prince. 10

अस्मे रयिं न स्वर्थं दमूनसं भगं दक्षं न पृष्टासि धर्षासिम् ।  
 रश्मीरिव यो यमति जन्मनी उभे देवानां शंसमृत आ च सुकृतुः ॥११॥  
 उत नः सुद्योत्मा जीराश्वो होता मन्द्रः शृणवच्चन्द्ररथः ।  
 स नो नेषन्नेपंतमेरमूरोऽग्निर्ग्रामं सुवितं वस्यो अच्छ ॥१२॥  
 अस्ताव्यग्निः शिमीवद्विरर्कैः साम्राज्याय प्रतरं दधानः ।  
 अमी च ये मघवानो वयं च मिहं न सूरौ अति निष्टेतन्युः ॥१३॥

asmé

rayīm ná svārtham dāmūnasam bhāgam dākṣham ná pa-  
 pṛicāsi dharmasim | raṣmīr iva yó yāmati jānmanī ubhé  
 devānam śānsam ritā ā ca sukrātuh || 11 || utā naḥ sudyó-  
 tmā jirāśvo hótā mandráḥ śṛṇavac candrārathah | sá no  
 neshan nēshatamair āmuro 'gnir vāmam suvitām vāsyo ácha  
 || 12 || ástavy agnih śīmivadbhir arkaiḥ śāmrañjyāya prata-  
 rām dádhānah | amī ca ye maghāvāno vayam ca mīham  
 ná sūro āti nīsh tatanyuh || 13 ||

( १४२ ) द्विजत्वारिषादुत्तरशततमं सूक्तम्

(१-१३) त्रयोदशर्षस्यास्य सूक्तस्योच्यो दीर्घतमा ऋषिः । (१) प्रथमर्षे इभ्यः समिद्धो वाग्निः, (२) द्वितीयापास्त-  
 नूनपातः, (३) तृतीयाया नराशंसः, (४) चतुर्थ्या इवः, (५) पञ्चम्या बर्हिः, (६) षष्ठ्या देवीर्दार्ः, (७) सप्तम्या उपा-  
 सानक्षः, (८) अष्टम्या दैव्यो होतापी प्रचेतसो, (९) नवम्यास्तित्तो देव्यः सरस्वतीब्रामारत्यः, (१०) दशम्यास्त्वष्टा,  
 (११) एकादश्या वनस्पतिः, (१२) द्वादश्याः स्वाहाकृतयः, (१३) त्रयोदश्याथेन्द्रो देवताः । अनुष्टुप् छन्दः ॥

॥१॥ समिद्धो अग्नि आ वेह देवो अद्य यतस्तुचे । तन्तुं तनुष्व पुर्व्यं सुतसोमाय दाशुषे ॥१॥

घृतवन्तमुप मासि मधुमन्तं तनूनपात ।  
 युज्ञं विप्रस्य मावतः शशमानस्य दाशुषे ॥२॥

142.

Sāmiddho agna ā vaha devān adyā yatásruce | tāntum  
 tanushva pūrvyām sutāsomāya dāśūshe || 1 || ghṛitāvan-  
 tam ūpa māsi mādhumantam tanūnapāt | yajñām viprasya  
 māvataḥ śaśamānāsya dāśūshah || 2 ||

Just as you grant us, fire-divine, useful house-hold wealth, good fortune and powerful strength, in like manner may you confer these blessings upon them who are the performers of holy rites. Like the reins, you regulate both the lives of the associates, the past and future, and you add lustre to their fame. 11

Would he, who is full of radiance and who has fleet horses, who is the invoker of the divines, full of joy, and born in a golden aura of glory, listen to us? Would that irresistible, yet placable divine fire conduct us by the most efficacious means to delightful happiness and blessedness? 12

Fire-divine, with the capacitance of the supreme, universal kinship has been glorified by us with holy rites and with hymns. Let all, who are present, one and all enriched by his favour, ever reverberate with his praises, as loudly as the sun causes the rain-cloud to thunder. 13

## 142

Having been kindled, O fire-divine, bring to us the benign divine powers today. And extend your radiance for him who lifts up his ladle and who has pressed out medicinal herbs for offerings. 1

O the one with never-decaying body, may you grace the well-sweetened and butter-fed fire-performance, participated in by the wise devotee, liberal in charity, glorifying you like me. 2



शुचिः पावको अद्भुतो मध्वा यज्ञं मिमिक्षति ।  
 नराशंसस्त्रिरा दिवो देवो देवेषु यज्ञियः ॥३॥  
 ईळितो अग्न आ वहेन्द्रं चित्रमिह प्रियम् ।  
 इयं हि त्वा मतिर्ममाच्छां सुजिह्व वच्यते ॥४॥

sūciḥ pāvako ādbhuto  
 mādhwā yajñām mimikshati | nārāṣaṁsaḥ trīr ā divo devó devó  
 devéshu yajñīyaḥ ॥ 3 ॥ īlito agna ā vahéndram citráṁ ihá  
 priyám | iyám hí tvā matír māmāchā sujihva vacyáte ॥ 4 ॥

स्तृणानासो यतस्तुचो बृहियज्ञे स्वध्वरे ।  
 वृज्जे देवव्यचस्तममिन्द्राय शर्म सप्रयः ॥५॥  
 वि श्रयन्तामृतावृधः प्रये देवेभ्यो महीः ।  
 पावकासः पुरुस्पृहो द्वारो देवीरसुभ्रतः ॥६॥

strīṇānāso yatásruco barhír yajñé svadhvaré | vṛīnjé devá-  
 vyacastamam índrāya śarma sapráthaḥ ॥ 5 ॥ ví śrayantāṁ  
 ritāvṛidhaḥ prayat devébhyo mahīḥ | pāvakāsaḥ purusprīho  
 dvāro devír asaścātaḥ ॥ 6 ॥

॥१॥

आ भन्दमाने उपाके नक्तोषासां सुपेशसा ।  
 यद्धी ऋतस्य मातरा सीदतां बृहिरा सुमत् ॥७॥  
 मन्द्रजिह्वा जुगुर्वणी होतारा देव्या कवी ।  
 यज्ञं नो यक्षतामिमं सिध्रमद्य दिविस्पृशम् ॥८॥

ā bhāndamāne ūpāke naktoshāsā supēśasā | yāhvī ritā-  
 sya mātārā sīdatāṁ barhír ā sumāt ॥ 7 ॥ mandrajihvā ju-  
 gurvāṇī hótārā daīvyā kavī | yajñām no yakshatām imām  
 sidhrām adyá divisprīsam ॥ 8 ॥



O fire, dear to people, pure, purifying, wonderful and adorable divine amongst divines, may you, having come from heaven, sweeten the ceremonial fire with honey three times a day. 3

O fire-divine, praised by us, bring us the resplendent and the beloved supreme Lord. This my praise is recited, O bright-tongued (i.e. with colourful flames), in your honour. 4

The priests, bearing ladles, are scattering the sacred grass in this holy place of worship and getting ready thereafter for the extensive laudable praises to be offered to the resplendent Lord. 5

Let the bright broad doors of divine knowledge and selfless service, the promoters of worship, the purifiers and dear to all, be set open for the divine sentiments to enter. 6

O beautiful night and dawn, praised by all, closely associated with each other, great sustainers of eternal law, may you join us of your own goodwill in the sacred worship. 7

May the two invokers, the inspired and the learned. possessed of pleasing voice, loud in pitch, officiate today at this our sacrifice which confers rewards and provides divinity to it. 8

शुचिर्देवेष्वर्पिता होत्रा मरुतसु भारती ।  
 इळा सरस्वती मही बर्हिः सीदन्तु यज्ञियाः ॥९॥  
 तन्नस्तुरीपमद्भुतं पुरु वारं पुरु त्मना ।  
 त्वष्टा पोषाय वि प्र्येतु राये नाभा नो अस्मयुः ॥१०॥  
 अवसृजन्नप त्मना देवान्यक्षि वनस्पते ।  
 अग्निहव्या सुपूदति देवो देवेषु मेधिरः ॥११॥  
 पुष्पवते मरुत्वते विश्वदेवाय वायवे ।  
 स्वाहा गायत्रवेपसे हव्यमिन्द्राय कर्तन ॥१२॥  
 स्वाहाकृतान्या गृह्यप हव्यानि वीतये ।  
 इन्द्रा गहि श्रुधी हवं त्वां हवन्ते अध्वरे ॥१३॥

śūcīr devēshv ārpitā hōtrā  
 marútsu bhāratī | ilā sārasyatī mahī barbhīh sīdantu yajñi-  
 yāḥ || 9 || tān nas turīpam ādbhutam purū vāram purū  
 tmānā | tvāshṭā pōshāya ví shyat- rāyē nābhā no asmayūḥ  
 || 10 || avasṛjānn ūpa tmānā devān yakshi vanaspate agnir  
 havyā sushūdati devó devēshu mēdhiraḥ || 11 || pūshaṇvāte  
 marútvate viśvādevāya vāyāve | svāhā gāyatrāvepase ha-  
 vyām índrāya kartana || 12 || svāhākṛitāny ā gahy ūpa ha-  
 vyāni vītāye | índrā gahi śrudhī hāvam tvām havante  
 adhvaré || 13 ||

( १४३ ) विषत्वारिणशदुत्तरपाततमं सूत्रम्

(१-८) अष्टर्वस्यास्य सूत्ररयोचध्यो दीपितमा क्रयिः । अग्निर्देवता । (१-७) प्रथमादिसप्तर्चा जपती,

(८) अष्टम्याश्च त्रिष्टुप् उन्मसी ॥

॥१२॥

प्र तव्यसीं नव्यसीं धीतिमग्नये वाचो मतिं सहसः सुनवे भरे ।  
 अपां नपाद्यो वसुभिः सह प्रियो होता पृथिव्यां न्यसीददृत्विः ॥१॥

143.

Prā tāvyasīm nāvyaśīm dhītim agnāye vācō matīm sā-  
 basah sūnāve bhare | apām nāpād yō vāsubhīḥ sahā priyō  
 bōtā prithivyām ny āsīdād ṛitvīyaḥ || 1 ||

May the divine virtues, wisdom (*ila*), speech (*sarasvati*) and material prosperity (*mahi*), along with culture (*bharati*) come to this sacred place of worship, participated in by pious invokers, along with the learned and their associates. 9

May the supreme architect, favourably disposed towards us, send us for our nourishment and prosperity quick-flowing abundant water, provided by the clouds. 10

O God, bestower of the wealth of herbs and plants, we offer homage to you through our noble deeds and thoughts. May divine knowledge come to us as our reward. 11

With the auspicious invocation to our resplendent Lord, may you start your sacred performances in the house of a devotee. May we offer there our gratitude to the Nature's bounties also. 12

O resplendent Lord, be with us to cherish our offerings, presented with the words *svaha*. May you hear the invocations of devotees who are calling you to their place of worship. 13

#### 143

I offer my most invigorating and entirely new hymns of praises, expressing hearty adoration to the dear fire-divine, who is manifested through great skill and efforts, and who is the energy pervading through waters. He appropriately exists in all seasons and is the ministering agent (of Nature's forces). He occupies a place on the altar along with other precious substances of oblations. 1

स जायमानः परमे व्योमन्याविरग्निर्भवन्मातरिश्वने ।  
 अस्य क्त्वा समिधानस्य मज्जना प्रद्यावां शोचिः पृथिवी अरोचयत् ॥२॥  
 अस्य त्वेषा अजरा अस्य भानवः सुसंदर्शः सुप्रतीकस्य सुद्युतः ।  
 भात्वक्षसो अत्यक्तुर्न सिन्धवोऽग्रे रेजन्ते असंसन्तो अजराः ॥३॥  
 यमैरिरे भृगवो विश्ववेदसं नाभां पृथिव्या भुवनस्य मज्जना ।  
 अग्निं तं गीर्भिर्हिनुहि स्व आ दमे य एको वस्यो वरुणो न राजति ॥४॥

sá jāyamānaḥ pa-  
 ramé vyōmany āvir agnir abhavan mātariśvane | asyā krā-  
 tvā samidhānāsyā majjānā prā dyāvā-śocīḥ pṛithivī aro-  
 cayat || 2 || asyā tveshā ajārā asyā bhānavah susaṁdrīṣaḥ  
 supratīkasya sudyūtah | bhātvakshaso āty aktūr nā sindhavo  
 'gné rejante āsasanto ajārāḥ || 3 || yām erīre bhrīgavo vi-  
 svāvedasam nābhā pṛithivyā bhrūvanasya majjānā agnīm  
 tām gīrbhīr hinuḥi svā ā dāme yā éko vāsvo vāruṇo nā  
 rājati || 4 ||

न यो वराय मुक्तामिव स्वनः सेनेव सृष्टा दिव्या यथाशनिः ।  
 अग्निर्जम्भैस्तिगितेरेत्ति भवति योधो न रात्रुत्स वना न्यृञ्जते ॥५॥  
 कुवित्रो अग्निरुचयस्य वीरसद्वसुक्कुविहसुभिः काममावरत् ।  
 चोदः कुवित्तुज्यात्सातये धियः शुचिप्रतीकं तमया धिया गृणे ॥६॥  
 घृतप्रतीकं य क्रतस्य धूर्पदमग्नि मित्रं न समिधान ऋञ्जते ।  
 इन्धानो अक्रो विदयेषु दीद्यच्छुक्रवर्णामुदं नो यंसते धियम् ॥७॥

nā yó varāya marūtām iva svanaḥ sēneva śri-  
 śhṭā divyā yāthāśaniḥ | agnir jāmbhais tigitaír atti bhārvati  
 yodhó nā śātrūn sā vānā ny riñjate || 5 || kuvīn no agnir  
 ucāthasya vīr āsaul vāsush kuvīd vāsubhiḥ kāmam āvārat |  
 codāḥ kuvīt tutujyāt sātāye dhīyah śucipratīkaṁ tām ayā  
 dhīyā grīṇe || 6 || ghrītāpratīkaṁ va rītāsyā dhūrśhādān  
 agnīm mitrām nā samidhānā riñjate | indhānō akró vidāthe-  
 shu dīdyae chukrávarṇām úd u no yaṁsate dhīyam || 7 ||

That fire-divine, as soon as manifested and assisted by space-wind, becomes visible in the highest regions, and his radiance, kindled by vigorous efforts, illuminates heaven and earth. 2

His radiance never fades; his rays are everywhere, brilliant and bright. His intensely shining, all-pervading, unceasing and undecaying rays, desist not from their functions. 3

Propitiate with praises in your own house that fire-divine, who is the possessor of all riches, and whom the descendants of men of mature intellect establish upon the navel of the earth, and who like the venerable Lord is the sole monarch of all wealth. 4

The fire-divine who like the roaring of the winds and like a victorious host, or like the thunderbolt in heaven, is not to be warded off; it devours and destroys with sharp jaws and as a warrior annihilates his enemies. He destroys and clears the forest. 5

May the fire-divine be ever worthy of our hymns. May it be the giver of wealth and satisfy our aspirations with riches. May it be the inspirer of our sacred actions and promote our prayers to the attainment of our wishes. I glorify that effulgent fire-divine with this hymn. 6

For your sake the fuel-fed fire, promoter of natural operations, well kindled, and blazing brightly at the furnaces, is propitiated; may he illumine our well-meaning plans. 7

अप्रयुच्छन्नप्रयुच्छद्विरभे शिवेभिर्नः पायुभिः पाहि शुग्मेः ।  
अदच्चेभिरदपितेभिरिष्टेऽनिमिषभिः परि पाहि नो जाः ॥८॥

āprayuchann āprayuchadbhir agne śivébhir naḥ pāyúbbih  
pahi śagmāḥ | ādabdhēbbhir ādripitebbhir ishtë 'nimishadbhiḥ  
pāri pāhi no jāḥ ॥ 8 ॥

( १४४ ) चतुश्चत्वारिंशदुत्तरशततमं सूक्तम्

(१-७) मतर्पण्याम्य सृजन्त्योच्यो दीप्तिना ऋषिः । अग्निर्देवता । जगती छन्दः ॥

॥१॥ एति प्र होता व्रतमस्य माययोर्ध्वा दधानः शुचिपेशसं धियम् ।  
अभि स्रुचः क्रमते दक्षिणावृत्तो वा अस्य धाम प्रथमं ह निंसते ॥१॥  
अभीमृतस्य दोहना अनूपत योना देवस्य सदने परीवृताः ।  
अपामुपस्थे विभृता यदावसदध स्वधा अधययाभिरियते ॥२॥  
युयूपतः सवयसा तदिहपुः समानमर्थं वितरित्रता मिथः ।  
आदी भगो न हव्यः समस्सदा वोळ्हुर्न रश्मीन्त्समयंस्त सारथिः ॥३॥  
यमी द्वा सवयसा सपयतः समाने योना मिथुना समोकसा ।  
दिवा न नक्तं पलितो युवाजनि पुरु चरन्नजरो मानुषा युगा ॥४॥

144.

Ēti prā hótā vratām asya māyāyordhvām dādhanah śu-  
cipesasam dhīyam | abhī srūcaḥ kramate dakṣhiṇāvṛito yā  
asya dhānia prathamam ha nīnsate || 1 || abhīm ritāśya do-  
hāna anūshata yónau devāsya sādane parivṛitāḥ | apām upā-  
sthe víbhrito yád āvasad ādha svadhā adhayad yābbhir  
iyate || 2 || yúyūshataḥ sāvayasā tāḥ | id vāpuḥ samānām ār-  
tham vitáritratā mithāḥ | ād im bhāgo ná hávyah sám  
asmád ā vólhur ná raśmīm sám ayaṁsta sārathih || 3 || yām  
im dvā sāvayasā saparyātaḥ samāné yonā mithunā sámoka-  
kā | divā ná náktam palitó yúvājani purī cāram ajāro  
mānushā yugā || 4 ||



Without neglect, without any negligence, O fire-divine, may you protect us with guards, auspicious and strong, with guards, who never slumber and who are never beguiled and ever vigilant. May you protect us and also those born of us. 8

## 144

The ministering priest, qualified by experience, and possessing exalted and graceful devotion, proceeds to perform the fire ceremony according to the disciplines prescribed. He moves, turns to the right and lifts the ladles which are first to come lovingly in contact with the ceremonial fire (at the time of offering oblations). 1

The rain-clouds, full of streams of water, envelop the sun, the original home of the fire-divine, and sing to Him His glory. So long as fire, as heat, abides in water, water is made enjoyable to people like nectar, and the fire becomes identified with water. 2

Of the same age and extensively dispersed and with a common objective, both the wooden sticks bring their bodies in loving contacts and embrace each other. Then the fire, divine, sacred as oblation, takes the reins in his hands, like a charioteer as those of a horse. 3

He (the fire) whom the two, the married couple of similar age, living in the same place, and engaged in the same work, worship night and day; He though born in olden times is still young and though He lives through many human generations, is still exempt from decay. 4



तर्मा हिन्वन्ति धीतयो दश विशो देवं मर्तास ऊतये हवामहे ।  
 धनोरधि प्रवत आ स ऋष्वत्यभिब्रजद्विवंयुना नवाधित ॥५॥  
 त्वं ह्यग्ने दिव्यस्य राजसि त्वं पार्थिवस्य पशुपा इव त्मना ।  
 एनी न एते बृहती अभिधियां हिरण्यया वक्करी बृहिराशाते ॥६॥  
 अग्ने जुषस्व प्रति हर्य तद्वचो मन्द स्वधाव कर्तजात सुकतो ।  
 यो विश्वतः प्रत्यङ्गसि दर्शतो रण्यः संदृष्टो पितुर्मा इव क्षयः ॥७॥

tām im hinvanti dhītāyo dāṣa vriṣo de-  
 vām mārtaśa utāye havāmahe | dhānor ādhi pravāta ā sā  
 riṇvaty abbivrajadbhir vayunā nāvādhitā ॥ 5 ॥ tvam hy āgne  
 divyāsya rājasi tvam pārthivasya paśupā iva tmāna | ēnī ta  
 etē brihatī abhiṣriyā hiraṇyāyī vākvarī barhīr āśāte ॥ 6 ॥  
 āgne jushāsva prāti harya tād vāco māndra svādhāva rī-  
 tajāta sūkrato | yō viśvātaḥ partyān āsi darśatō raṇvāḥ  
 sām̐driṣṭau pitumān iva kshāyah ॥ 7 ॥

( १४५ ) पञ्चवत्वारिंशदुत्तराततमं सूक्तम्

(१-५) पञ्चवत्स्यास्य सूक्तस्योक्तयो दौष्यतमा कृषिः । अभिदेवता । (१-७) नयमादि-  
 पतुर्कथां जंगती, (५) पञ्चवत्स्यास्य त्रिष्टुप् छन्दसी ॥

॥१५॥

तं पृच्छता स जगामा स वेद स चिकित्वा इयते सा न्वीयते ।  
 तस्मिन्सन्ति प्रशिपन्तस्मिन्निष्टयः सवाजस्य शर्वसः शुष्मिणस्पतिः ॥१॥

145.

Tām prichatā sā jagāmā sā veda sā cikitvāñ iyate sā  
 nv iyate | tāsmin santi praśiṣhas tāsminn iṣṭāyah sā vā-  
 jasya śavasah ṣuṣhminas pātiḥ ॥ 1 ॥

The ten fingers intertwined propitiate that divine-fire; we mortals invoke Him for our protection; He darts His rays like swift arrows from a bow, and assimilates the new praises uttered by those who gather round the altar. 5

O fire-divine, you, as a herdsman, reign over the dwellers in heaven and over those of the earth according to your own will. These two, (i.e. earth and heaven) vast, glorious, golden, beneficent and bright sweet-sounding, partake of the oblations. 6

O fire-divine, joy-giver, self-sustained and born of eternal law, performer of good works, may you be pleased and attend to our prayer. You are pleasant to look on when seen from every side. You are a storehouse of food, pleasant in appearance and the refuge of all. 7

## 145

May you submit to Him the adorable, for every place is within His reach and all things are within His knowing. He is full of wisdom. He determines what ought to be done, and is our only recourse. In Him are vested all powers to command, in Him the power of granting enjoyments. He is the giver of food and strength and He is the protector of the mighty. 1

तमितृच्छन्ति न सिमो वि पृच्छति स्वेनेव धीरो मनसा यदग्रभीत् ।  
 न मृष्यते प्रथमं नापरं वचोऽस्य कर्त्वा सचते अप्रदृषितः ॥२॥  
 तमिद्रच्छन्ति जुह्वस्तमयतीर्विश्वान्येकः शृण्वद्वचांसि मे ।  
 पुरुषैपस्ततुरिर्यज्ञसाधनोऽच्छिद्रोतिः शिशुरादत्त सं रभः ॥३॥  
 उपस्यायं चरति यत्समारत सद्यो जातस्तेत्सार युज्येभिः ।  
 अभि श्वान्तं मृशते नान्यं मुदे यदी गच्छन्त्युशतीरपिष्ठितम् ॥४॥  
 स ई मृगो अप्यो वनगुरुं त्वच्युपमस्यां नि धायि ।  
 व्यंजवीद्वयुना मर्त्येभ्योऽग्निर्विद्वौ कृतचिद्धि सत्यः ॥५॥

tām it prichanti ná  
 simó ví prichati svéneva dhíro mánasā yád ágrabhíḥ | ná  
 mṛishyate prathamám náparam vāco 'syá krátvā sacate  
 ápradripitaḥ || 2 || tām íd gachanti juhvas tām árvatír ví-  
 śvāny ékaḥ śṛṇavad vácānsi me | purupraishās táturir ya-  
 jñasádhanó 'chidrotiḥ śṣur ádatta sám rābhaḥ || 3 || upa-  
 sthāyam carati yát samārata sadyó jātis tatsāra yújyebhíḥ |  
 abhí śvāntám mṛṣate nāndyē mudē yád im gáchanty uṣa-  
 tír apishthítám || 4 || sá im mṛigó ápyo vanargúr úpa tvacy  
 upamásyām ní dhāyi | vy ábravid vayúnā mārtyebhyo 'gnír  
 vidvān rítacíd dhi satyāḥ || 5 ||

( १५१ ) पदचत्वारिंशदुत्तराक्षरम् सूक्तम्

( १-५ ) पद्यस्यैव्यं सप्तम्योक्तयोः शिष्टेना क्रमः । मन्त्रिद्वयः । विष्णु उन्दः ॥

॥१५॥

त्रिमूर्धनं सप्तर्षिम् गृणीषेऽनृनमग्निं पित्रोरुपस्थे ।  
 निपत्तमस्य चरतो ध्रुवस्य विश्वो दिवो रौचिनापप्रिवांसम् ॥१॥

146.

Trimūrdhānam saptāraṣṇim grṇīśhé 'nūnam agnīm pi-  
 trór upásthe | nishattám asya cārato dhruvásya víśvā divó  
 rocanápaprivānsam || 1 ||

Only wise sages know His greatness; no one else knows His magnanimity, for a man of determination fully knows His mind and does what he chooses to do. The adorable Lord does not tolerate an interrogation nor endures a rejoinder. He who is devoid of arrogance is favoured by His grace and protection. 2

To Him alone go all the invocations and prayers that are chanted. He alone hears all my prayers, is the inspirer of all and steers us across troubles. He is the instrument of success in sacred acts and the unintermitting preserver of life. 3

When the devotee invokes Him (the adorable Lord), He makes himself manifested and goes forward with His glory. And when worshipped with devotion and sincerity, He gratifies the aspirations of the tired and perplexed devotee. All the prayers and offerings go to Him alone for the fulfilment of the desires of the worshipper. 4

This adorable Lord is worthy of quest and attainment. He is to be sought in the innermost core of the heart where lies His abode. He is all-knowing law and truth personified, and He has revealed divine knowledge for the good of mankind. 5

I glorify the adorable God, subject to no diminution, sovereign master of the three worlds (physical, mental and spiritual), further represented by seven symbolic attributes, and extending through parental time and space. We glorify the universal radiance of the diviné, illuminating the entire static and dynamic existences of the universe. 1

उक्षा महाँ अभि ववक्ष एने अजरस्तस्यावितर्कतिर्कृष्वः ।  
 उर्व्याः पदो नि दधाति सानौ रिहन्त्यूधो अरुपासो अस्य ॥२॥  
 समानं वत्समभि संचरन्ती विष्वग्धेनू वि चरतः सुमेके ।  
 अनपवृज्यौ अध्वनो मिमानि विश्वान्केतां अधि महो दधानि ॥३॥  
 धीरांसः पदं कवयो नयन्ति नानां हृदा रक्षमाणा अजुर्यम् ।  
 सिपांसन्तः पर्यपश्यन्त सिन्धुमाविरेभ्यो अभवत्सूर्यो नृ ॥४॥  
 दिदृक्षेण्यः परि काष्ठासु जेन्य ईजेन्यो महो अर्भय जीवसे ।  
 पुरुत्रा यदभवत्सूरहेभ्यो गर्भेभ्यो मघवा विश्वदर्शनः ॥५॥

ukshā mahāñ abhī vavaksha ene  
 ajāras tasthāv itāūtir ṛishivāḥ | urvyāḥ padō nī dadhāti sā-  
 nau rihānty ūdho arushāso asya || 2 || samānām vatsām abhī  
 samcārantī vīshvag dhenū vī carataḥ sumēke | anapavṛjyāñ  
 ādhvano mīmāne vīṣvān kētañ ādhi mahō dādhanē || 3 || dhī-  
 rāsaḥ padām kavāyo nayanti nānā hṛidā rākshamāṇā ajur-  
 yām | śishāsantaḥ pāry apasyanta sīndhuni āvīr ebhyo abha-  
 vat sūryo nṛīn || 4 || didṛikshēnyāḥ pāri kāśthāsu jēnya  
 īlēnyo mahō ārbhāya jīvāse | purutrā yād ābhavat sūr āhai-  
 bhyo gārbhebhhyo maghāvā vīṣvādarṣataḥ || 5 ||

( १४७ ) सप्तचत्वारिंशदुत्तरपातमं सूक्तम्

(१-५) पञ्चर्षस्यास्य सूक्तस्यैवभ्यो दीप्यते कविः । अग्निर्देवता । विष्टुर् ऋत्विक् ॥

॥१॥ कथा ते अग्ने शुचयन्त आयोर्देवाशुर्वजिभिराशुपाणाः ।  
 उभे यत्तोके तनये दधाना ऋतस्य सामन्नयन्त देवाः ॥१॥

147.

Kathā te agne śucāyanta āyōr dadāśūr vājebhir āṣu-  
 shāñāḥ | ubhé yāt tokē tānaye dādhanā ṛitāsya sāmān ra-  
 nāyanta devāḥ || 1 ||

Adorable and potent God pervades through two worlds—heaven and earth. He is beyond decay. He is generous in bestowing protection. His feet are on the summit of this earth and His radiance licks the udder of the entire space. 2

The two beautiful milch cows, representing two philosophies, worldly and spiritual, walk towards a common calf, i.e. lead to a common goal. They point out the obstacles to be avoided on the path, and provide all the indications of the measures to be adopted. 3

The realized and wise sages seek the Invincible (adorable Lord) in the interior of their heart, cherishing Him in manifold ways. For those people who see all around them the ocean of divine bliss, the sun of enlightenment makes its appearance. 4

In all regions, He is the one that is worth being sought, victorious, glorious, and to be adored. He is the source of life to great and small. He is opulent and His glory is manifest to all. He is the progenitor everywhere of the things of which He is the divine source. 5

O adorable God, how does your all-pervading and purifying radiance support nourishment and long life? Blessed by these both how are the virtuous worshippers with their children and grandchildren delighted in chanting sacred hymns in their worship? 1



बोधा मे अस्य वचसो यविष्ठु मंहिष्ठस्य प्रभृतस्य स्वधावः ।  
 पीर्यति त्वो अनु त्वो गृणाति वन्दारस्ते तन्वं वन्दे अग्ने ॥२॥  
 ये पायवो मामतेय ते अग्ने पश्यन्तो अन्धं दुरितादरक्षन् ।  
 ररक्ष तान्सुकृतो विश्वेवेदा दिप्सन्त इद्विषवो नाहं देभुः ॥३॥  
 यो नो अग्ने अररिवाँ अघायुररातीवा मर्चयति द्वयेन ।  
 मन्त्रो गुरुः पुनरस्तु सो अस्मा अनु मृक्षीष्ट तन्वं दुरुक्तेः ॥४॥  
 उत वा यः सहस्य प्रविहान्मर्तो मर्तं मर्चयति द्वयेन ।  
 अतः पाहि स्तवमानं स्तुवन्तमग्ने मार्किर्नो दुरिताय धायीः ॥५॥

bódhā me asyā vācaso yavishṭha mān-  
 hishṭhasya prābhṛitasya svadhāvaḥ | pīyati tvo ānu tvo  
 grīṇāti vandārus te tanvaṃ vande agne || 2 || yé pāyāvo  
 māmāteyām te agne pāsyanto andhām duritād ārakshan |  
 rārāksha tān sukrīto viśvāvedā dīpsanta id ripāvo nāha  
 debhuḥ || 3 || yó no agne ararivāñ aghāyūr arātivā marcā-  
 yati dvayéna | mántro gurūḥ pūnar astu só asmā ānu mṛi-  
 kṣhīṣṭa tanvaṃ duruktaih || 4 || utá vā yāḥ sahasya pravi-  
 dvān mārto mārtam marcāyati dvayéna | ātaḥ pāhi stava-  
 māna stuvāntam āgne mākir no duritāya dhāyih || 5 ||

( १४८ ) अथर्वनासिादुत्तरपाततमं सूक्तम्

( १-५ ) यविष्ठस्यस्य सूक्तस्योपधो दीर्घतमा ऋषिः । अग्निदेवता । त्रिष्टुप् छन्दः ॥

॥१॥ मयीद्यदी विष्ठो मातरिश्वा होतारं विश्वाप्सु विश्वदेव्यम् ।  
 नि यं दधुर्मनुष्यासु विष्ठु स्वर्णं चित्रं वपुषि विभावम् ॥१॥

Máthid yád im viśṭhó mātariśvā hótāraṃ viśvāpsuṃ vi-  
 śvādevyam | ní yāṃ dadhūr manushyāsu vikṣhū svār nā  
 citrām vāpushe vibhāvam || 1 ||



O ever-youthful and mighty adorable Lord, may you listen to my most reverential and earnestly recited hymns. Whilst some praise you and others defy you, I would continue to sing your splendid glory, since I love and revere you so much. 2

O adorable Lord, your fostering rays, perceiving the blindness of the son of a distressed mother, relieve him of his grief. Being omniscient, you offer protection to the righteous. Malevolent enemies would ever be unable to do them harm. 3

O adorable Lord, may he who does not allow homage to be offered and who does not offer homage himself and thus through ambiguity seeks to inflict injury on us, may his intentions be heavy on him and may his evil words injure him only. 4

And, O Lord, the source of might, whosoever assails another person, a worshipper of yours, with ambiguity, save him from this wicked. O adorable Lord, may you not consign us to misfortunes. 5

The cosmic wind, of the firmament has churned out the cosmic fire, the invoker of Nature's bounties, multipurposeful and multicoloured, from its sources. The cosmic fire, beautiful like the resplendent sun, has been duly established in men-folk for the sustenance of their bodies. 1

ददानमिन्न ददभन्तु मन्माभिर्वर्यं मम तस्य चाकम् ।  
 जुपन्तु विश्वान्यस्य कर्मोपस्तुतिं भरमाणस्य कारोः ॥२॥  
 नित्यं चिन्तु यं सदेने जगृभ्रे प्रशस्तिभिर्दधिरे यज्ञियासः ।  
 प्र सृ नयन्त गृभयन्त इष्टावश्वासो न रथ्यो रारहाणाः ॥३॥  
 पुरुणि दसो नि रिणाति जम्भैराद्रौचते वन आ विभावा ।  
 आर्दस्य वातो अनु वाति शोचिरस्तुर्न शयीमसनामनु धून् ॥४॥  
 न यं रिपवो न रिष्यवो गर्भे सन्त रेषणा रेपयन्ति ।  
 अन्धा अपश्या न दभन्नभिर्या नित्यास ई प्रेतारो अरक्षन् ॥५॥

dadānām in nā dadabhanta  
 māmāgnīr vārūtham māna tāsya cākan | jushānta vīśvān̄y  
 asya kār̄mōpastutim bhāramāṇasya kārōḥ || 2 || nitye cin nū  
 yām sādane jagribhre prāśastibhir dadhire yajñīyāsah | prā  
 sū nayanta gribhāyanta ishtāv āśvāso nā rathyō rarahāṇāḥ  
 || 3 || purūṇi daso nī riṇati jumbhair ād rocate vāna ā vi-  
 bhāvā | ād asya vāto ānu vāti šocīr āstur nā śaryām asa-  
 nām ānu dyūn || 4 || nā yām ripāvo nā rishanyāvo gār̄bhe  
 śāntam reshaṇā reshayanti | andhā apasyā nā dabhanu abhi-  
 khyā nityāsa im pretāro arakshan || 5 ||

( १४९ ) एकीनपञ्चाशदुक्तपदात्मकं सूक्तम्

(१-५) पञ्चपद्यास्य सूक्तस्योपध्वो दीप्यता कृषिः । अभिर्देयता । विराट् छन्दः ॥

१५॥ महः स राय एषते पतिर्दन्तिन इनस्य वसुनः पद आ ।

उप ध्रजन्तुमद्रयो विधन्ति ॥१॥

Mahāḥ sā rāyā śhate pātir dānn inā ināsya vāsunah  
 padā ā | ūpa dhrijantam ādrayo vidhānn it || 1 ||

So long as I enumerate the glories of the cosmic fire, none can suppress me. The cosmic fire fully appreciates my approbations; and all the rest of the Natural forces are gratified in their turn whilst the fire is being glorified by us with praises. 2

Holy worshippers carry a fragment of this cosmic fire to their sacred place of worship and enshrine him with a chant of sacred hymns. Like the swift horses yoked to a chariot, they augment this fire quickly in the ceremonial place. 3

The destructive forest fire consumes numerous trees with his jaw-like flames. Then he brilliantly shines in the forest. The blowing wind then spreads this fire onwards, step by step, like the swift arrow of an archer. 4

The blind (of eyes) who sees not, and the blind of intellect detract not from his glory, whom no enemies, no malevolent adversaries harm even whilst yet in the embryo, for he is constantly defended by his admirers. 5

The adorable Lord of great riches is coming here; the Lord of lords comes to the place of affluence. May we worship Him for granting wealth and wisdom. As He is approaching, let us be ready with sweet devotional expressions to greet Him. 1

स यो वृषा नरां न रोदस्योः श्रवोभिरस्ति जीवपीतसर्गः ।  
 प्र यः संस्त्राणः शिश्रीत योनौ ॥२॥  
 आ यः पुरं नार्मिणीमदीदित्यः कविर्नभ्न्योऽ नार्यो ।  
 सूरौ न रुरुक्काञ्छतात्मा ॥३॥  
 अभि द्विजन्मा त्री रेंचनानि विश्वा रजांसि शुशुचानो अस्यात् ।  
 होता यजिष्ठो अपां सधस्ये ॥४॥  
 अयं स होता यो द्विजन्मा विश्वा दुधे वायोणि श्रवस्या ।  
 मर्तो यो अस्मै सुतुको ददाश ॥५॥

sā yó vṛi-  
 shā narām ná ródasyoh śrávobhir ásti jīvápītasargah | prā  
 yāḥ sastrāṇāḥ śiśritā yónau || 2 || ā yāḥ pūraṇ nārmīṇīm  
 ādided átyaḥ kavir nabhanyò nārva | sūro ná rurukvāñ cha-  
 tātmā || 3 || abhi dvijānma trī rocanāni víśva rájānsi śuśu-  
 canó asthāt | hótā yájishṭho apām sadhásthe || 4 || ayām sā  
 hótā yó dvijānmā víśvā dadhé váryāni śravasyā | mārto yó  
 asmai sutúko dadāsha || 5 ||

( १५० ) पञ्चाशदुत्तरादितमं सूक्तम्

(१-१) वृषस्यास्य सूक्तस्योपपत्त्यो दीर्घतमा कविः । अभिदेवता । उष्निह् छन्दः ॥

॥१॥ पुरु त्वा दाश्वान्वोचेऽरिरग्ने तव स्विदा । तोदस्यैव शरण आ महस्य ॥१॥  
 व्यनिनस्य धनिनः प्रहोपे चिदररुपः । कदा चन प्रजिगतो अदेवयोः ॥२॥  
 स चन्द्रो विप्र मर्त्यो महो ब्राधन्तमो दिवि । प्रप्रेते अमे वनुषः स्याम ॥३॥

150.

Puru tvā dāśvān voce 'rīr agne tava svid ā | todāsyeva  
 śaraṇā ā mahāsya || 1 || vy ānināsya dhanīnaḥ prahoshē cid  
 ārarushah | kadā canā prajīgato ādevayoh || 2 || sā candrō  
 vipra mārtyo mahō vrādhantamo divi | prā-prēt te agne  
 vanúshah syāma || 3 ||

Great is the glory of the adorable Lord who rules over earth and heaven, and who, as well, guides the valour of men. It is He out of whom the creation has imbibed life, and who, entering into the womb, procreates (all living creatures). 2

He, who is wise and goes fast like the space wind, has lighted up the invincible city (the innermost cavity of the human body) and possessed of hundreds of forms is effulgent like a sun. 3

He, with his manifestation in the two realms, physical and spiritual, illuminates the three bright regions (terrestrial, interstitial and celestial) and shines over all the lustrous spheres. He is the invoker of all the cosmic forces and is present in the plasma of cosmic consciousness. 4

He, the invoker of divines (Nature's bounties), is manifested in the two realms (physical and spiritual). He bestows all excellent riches on that mortal who, with all his sincerity, surrenders completely to Him. Such a man is blessed with excellent progeny. 5

## 150

Whilst offering homage to you with reverence I, the humble one, implore you in many ways, O adorable. I come to your most honoured presence, as if (like a servant) in the house of a great master. 1

I ask you also to withhold your favour from those types of rebels who though rich, do not acknowledge you as their Lord, do not offer their riches for a noble cause and who disregard your authority. 2

O, wise adorable God, assuredly that mortal who worships you becomes a celestial moon, the beauty and happiness personified, and further becomes the most eminent of the divines. May we, therefore, ever be your most enthusiastic worshippers. 3

( १५१ ) एकपद्यापादुत्तरपाततमं सूत्रम्

(१-१) ऋषयस्यास्य सूक्तस्योपध्वो दीप्यतना ऋषिः । (१) मयमर्षो मित्रः, (२-९) द्वितीयापदानाथ  
मित्रावरुणौ देवताः । जगती छन्दः ॥

॥१०॥ मित्रं न यं शिष्या गोपुं गव्यवः स्वाध्वो विदथे अप्सु जीर्जनम् ।  
 अरेजितां रोदसी पाजसा गिरा प्रति प्रियं यजतं जुनुषामवः ॥१॥  
 यद् त्वद्वां पुस्मीळ्हस्य सोमिनः प्र मित्रासो न दधिरे स्वाभुवः ।  
 अध क्रतुं विदतं गातुमर्चत इत श्रुते वृषणा पस्त्यावतः ॥२॥  
 आ वां भूषन्क्षितयो जन्म रोदस्योः प्रवाच्यं वृषणा दक्षसे मुहे ।  
 यदीमृताय भरथो यदर्वते प्र होत्रया शिष्या वीथो अध्वरम् ॥३॥

151.

Mitrāṃ nā yaṃ śiṣyā gōṣhu gavyāvah svādhyo vidā-  
 the apsu jījanan | ārejetām rōdasi pājasā girā prāti priyāṃ  
 yajatām janīśhām āvah || 1 || yād dha tyād vām puruṇāḥśa-  
 sya somīnaḥ prā mitraso nā dadhirē svābhūvah | ādha krā-  
 tum vidatam gātūm ārcata, utā śrutam vṛiṣhaṇā pastyāva-  
 taḥ || 2 || ā vām bhūṣhaṇ kṣhitāyo jāmna rōdasyoḥ pravā-  
 cyam vṛiṣhaṇā dākshase mahē | yād īm ṛitāya bhāratho yād  
 ārvate prā hōtrayā śiṣyā vītho adhvarīm || 3 ||

प्र सा क्षितिरसुर या मर्हि प्रिय कर्तावानावृतमा घोषथो बृहत् ।  
 युवं दिवो बृहतो दक्षमाभुवं गां न धुर्युषं युञ्जथे अपः ॥१॥  
 मुही अत्र महिना वारमृष्वयोऽरेणवस्तुज आ सद्यन्धेनवः ।  
 स्वरन्ति ता उपरताति सूर्यमा निमृचं उपसस्तकवीरिव ॥५॥

prā sū kṣhi-  
 tīr asura yā māhi priyā ṛitāvānāv ṛitām ā ghoṣatho bṛi-  
 hāt | yuvām divo bṛihatō dāksham ābhūvam gām nā dhury  
 ūpa yuñjāthe apāḥ || 4 || māhī ātra mahinā vāram ṛiṇvatho  
 'reṇāvas tūja ā sādman dhenāvah | svāranti tā uparātāti  
 sūryam ā nimrīca ushāsas takvavir iva || 5 ||



Heaven and earth have been very much agitated by the force and energy of the cosmic fire, who is like a friend and benefactor of mankind and who deserves our adoration. It is he whom pious devotees, aspiring to obtain wealth and wisdom have generated by their sacred acts in the vital life-force of the human mind and body. 1

They, the poets, your admirers, offer to you both cosmic lights and cosmic plasma, the abundantly flowing and spontaneous melodious praises. Therefore, may you both consent to contribute to the wisdom of the poets and their ability to sing and listen, O bestowers of bliss, to the prayer of the family. 2

People glorify, O cosmic light and cosmic plasma, your manifestation in celestial space and earth to attain great strength. May you assuredly grant the desires of righteous men as the reward of their selfless works, and go to the place of worship to accept the offering that is solemnized with praise and oblation. 3

O mighty gracious divines (the cosmic light and cosmic plasma), we have carefully made that place a spot of worship which is most agreeable to you. O guardians of eternal laws, may you proclaim the ceremony having been duly performed. And may you harness this little ceremony with the vast operations going on in the cosmos like yoking a bull to the chariot. 4

Upon this vast earth you have given excellent cows, who continue to live under your care and protection. The innocent milch-kine, yielders of large quantities of milk return to their stalls at the day-end, and at the dawn, on the cloudy days, they anxiously cry for the sun, just as one cries, when sees thieves having entered in the house. 5

॥२१॥ आ वामृताय केशिनीरनूषत मित्र यत्र वरेण गातुमर्चयः ।  
 अव त्मना सृजतं पिब्यतं धियो युवं विप्रस्य मन्मनामिरज्ययः ॥६॥  
 यो वां यज्ञैः शशमानो ह दाशति कविर्होता यजति मन्मसार्धनः ।  
 उपाह तं गच्छथो वीथो अध्वरमच्छा गिरः सुमतिं गन्तमस्मयू ॥७॥  
 युवां यज्ञैः प्रथमा गोभिरञ्जत क्रतावाना मनसो न प्रयुक्तिषु ।  
 भरन्ति वां मन्मना संयता गिरोऽहृष्यता मनसा रेवदाशथे ॥८॥  
 रेवद्वयो दवाथे रेवदाशथे नरा मायाभिरितकृति माहिनम् ।  
 न वां द्यावोऽहर्भिर्नोत सिन्धवो न देवत्वं पण्यो नानशुर्घम् ॥९॥

ā vām ṛitāya keśinīr anūshata mītra yātra vāruga gā-  
 tām āreathah | āva tmāna sṛjātam pīvayatam dhiyo yuvām  
 viprasya mānmanan irajyathah || 6 || yō vām yajñāṁ śaśa-  
 mānō ha daśati kavir hōtā yājati manmasārdhanah | ūpāha  
 tām gācatho vītho adhvaram āchā girah sumatīm gantam  
 asmayū || 7 || yuvām yajñāṁ prathamā gōbhir añjata ṛitā-  
 vānā mānaso nā prāyuktishu | bhāranti vām mānmanā sam-  
 yātā girō 'dripyatā mānasā revād āśathe || 8 || revād vāyo  
 dadhāthe revād āsathe nārā mayābhir itānti māhinam | nā  
 vām dyāvō 'habhir nōtā sīndhavo nā devatvām paṇāyo nā-  
 naśur maghām || 9 ||

( १५२ ) द्विपञ्चादनुक्ततमं सूत्रम्

(१-७) सप्तवंस्यास्य सूत्रस्वीचध्यो दीर्घतमा कृषिः । मित्रवर्गो देवते । त्रिष्टुप् छन्दः ॥

(१२-२१)

युवं वस्त्राणि पीवसा वसाथे युवोर्च्छिद्रा मन्तवो ह सर्गाः ।  
 अवातिरतमनृतानि विश्वं क्रतेन मित्रावरुणा सचेधे ॥१॥

152.

Yuvām vāstrāṇi pīvasā vasāthe yuvor āchidrā mātavo  
 ha sargāḥ | āvātīratam anṛitāni viśva ṛitēna mītrāvaruṇā  
 sacethe || 1 ||

O cosmic light and cosmic waters, wherever people acknowledge your existence, the lofty flames of cosmic (as well as of ceremonial) fire greet you; may you both bless us of your own accord with a discriminating matured intellect, since both of you are inspirers of poetic thoughts of the seer. 6

May both of you go to him and love his noble performance, who endowed with intelligence invokes you with his prayers, praises you, and worships you. Come, therefore, lovingly to respond to our worship, and be favourably disposed towards us. 7

O both of you, abiding by the eternal laws, the devotees honour you first with selfless work, discriminative intellect and disciplined mind, and trained senses. They offer to you praises and you then generously bestow wealth and wisdom on them. 8

O leaders, you graciously give food along with wealth, to all of us with your wide and ample provisions. Neither the heaven, nor the firmament, neither days nor nights, nor the oceans and nor the greedy wickeds attain your divinity or your grandeur. 9

O cosmic light and cosmic plasma, you decorate yourself with uninterrupted vestments (of radiance). Your plans and activities are free from faults. You conquer all falsehood and closely cleave unto the eternal law. 1

एतच्च त्वो वि चिकेतदेपां सत्यो मन्त्रः कविशस्त ऋचावान् ।  
 त्रिरश्रि हन्ति चतुरश्रिर्द्वयो देवनिदो ह प्रथमा अजूर्यन् ॥२॥  
 अपादेति प्रथमा पद्धतीनां कस्तद्वौ मित्रावरुणा चिकेत ।  
 गर्भो भारं भरत्वा चिदस्य कृतं पिपत्यर्नृतं नि तारीत् ॥३॥  
 प्रयन्तमित्परि जारं कनीनां पश्यामसि नोपनिष्यमानम् ।  
 अनवपृग्णा वितता वसानं त्रिवं मित्रस्य वरुणस्य धाम ॥४॥

etāc canā tvo ví ciketaḥ eśhām satyó māntrah  
 kaviṣastā rīghāvān | trirāśrīm hanti cāturaśrir ugró deva-  
 nido há prathamā ajūryan || 2 || apād eti prathamā padvāti-  
 nām kās tād vām mitrāvaruṇā ciketa | gārbho bhārām bha-  
 raty ā cid asya rītam pīarty ānṛitam ní tārīt || 3 || pra-  
 yāntam ít pári jārām kanínām páśyāmasi nópanipādyamānam |  
 ānavapṛignā vítatā vāsānam priyām mitrāsya vāruṇasya  
 dhāma || 4 ||

अनृधो जातो अनभीशुरवा कनिकदत्पतयदूर्ध्वसानुः ।  
 अचित्तं ब्रह्म जुजुषुर्वुवानः प्र मित्रे धाम वरुणे गुणन्तः ॥५॥  
 आ धेनवो मामतेयमवन्तीर्ब्रह्मप्रियं पीपयन्त्सस्मिन्नुधनं ।  
 पित्वो भिक्षेत वयुनानि विद्वानासायिनामुन्नदितिमुत्स्येत ॥६॥  
 आ वा मित्रावरुणा हव्यजुष्टिं नमसा देवाववसा ववृत्वाभ ।  
 अस्माकं ब्रह्म पृतनासु सहा अस्माकं वृष्टिर्दिव्या सुपता ॥७॥

anaśvó jātó anabhiśúr ārvā kánikradat patayad  
 ūrdhvāsānuḥ | acittam bráhma jujushur yúvānaḥ prá mitré  
 dhāma vāruṇe grīñantaḥ || 5 || ā dhenávo māmāteyām āvan-  
 tīr brahmapríyam pīpayan sāsminn ūdhan | pitvó bhiksheta  
 vayúnāni vidvān āśāvívāsann āditim urushyēt || 6 || ā vām  
 mitrāvaruṇā havyájushtīm námasā devāv ávasā vavṛityām |  
 asmākam bráhma prítanāsu sahyā asmākam vṛishtīr divyā  
 supārā || 7 ||

Each one of you (cosmic light and cosmic plasma) is competent to discern the truth, is wise, commended by the learned and intelligent. The sharp four-edged weapon defeats the three-edged one (the well-armed slays the less efficiently accoutred one). The antagonists of divine forces, assuredly, are bound to perish ultimately. 2

O cosmic light and cosmic plasma, who could have thought that, assisted by you, dawn, devoid of foot, would march ahead of creatures possessing feet; and that your infant (the sun) would sustain the burden of this world. He diffuses the light of truth and dispels the darkness of falsehood. 3

We only behold the sun, the lover of the maiden dawns, ever in movement, never stopping for an instant, clad in inseparable radiance, and spreading far and wide its glory in the beloved abode of cosmic light and cosmic plasma. 4

Though without a horse and without reins, he moves with swiftness and then with its roaring grandeur ascends to higher and higher summits. The ever-youthful sun passes through the realms of cosmic light and cosmic plasma. May we praise and glorify him with hymns of deep meaning. 5

May the cows serve the attached loving devotee with their well-filled udders. May the invoker, fully conversant with the details of worship, pray for nourishing food. May the dedicated devotee attain spotless fame. 6

O cosmic light and cosmic plasma, may I offer oblation to you with all due reverence. May our dedication and offerings lead us to victory in our struggles. May we have showers of rain from space to make us prosperous. 7

( १५३ ) मित्रव्यामदुत्तरस्ततमं सूक्तम्

(१-५) चतुर्केचस्यास्य सूक्तस्योच्यते दीर्यतमा ऋषिः । मित्रावरुणा देवते । त्रिष्टुप् छन्दः ॥

॥५३॥

यजामहे वां महः सजोषां हव्येभिर्मित्रावरुणा नमोभिः ।  
 घृतेघृतसू अघ यद्दामस्मे अध्वर्यवो न धीतिभिर्भरन्ति ॥१॥  
 प्रस्तुतिर्वा धाम न प्रयुक्तिर्यामि मित्रावरुणा सुवृक्तिः ।  
 अनक्ति यद्वा विदथेषु होतां मुञ्चं वां सुरिवृषणावियक्षन् ॥२॥

153.

Yājāmahe vām mahāḥ sajóśhā havyébbhir mītrāvaruṇā  
 nāmobhiḥ | ghṛitāśr ghṛitasnū ádha yád vām asme adhvar-  
 yāvo ná dhítibhir bhāranti || 1 || prástutir vām dhāma ná  
 práyuktir áyāmi mītrāvaruṇā suvṛiktīḥ | anákti yád vām  
 vidátheshu hótā sumnām vām sūrīr vṛishaṇāv iyakshan || 2 ||

पीपाय धेनुरदितिर्ऋताय जनाय मित्रावरुणा हविर्दे ।  
 हिनोति यद्वा विदथे सपर्यन्तस रातहव्यो मानुषो न होता ॥३॥  
 उत वां विक्षु मद्यास्वन्धो गाव आपश्च पीपयन्त देवीः ।  
 उतो नो अस्य पुर्व्यः पतिर्दन्वीतं पातं पर्यस उस्त्रियायाः ॥४॥

pīpāya dhenúr áditir ṛitāya jánāya mītrāvaruṇā havirdé | hi-  
 nótī yád vām vidáthe saparyán sá rātāhavyo mánusho ná  
 hótā || 3 || utá vām vikshú madyāsv ándho gáva āpaś ca  
 pīpayanta devīḥ | utó no asyá pūrvyāḥ pátir dán vītām pā-  
 tā́m páyasa usriyāyāḥ || 4 ||



O cosmic light and cosmic plasma, highly energetic and endowed with mutual affinities, our ministerial chiefs have been speaking of you both in the highest terms and therefore, all of us are also adoring you reverentially with our offerings. 1

O cosmic light and cosmic plasma, here is offered to you our devotional prayer. Here we think of you with affection as if belonging to one's own home. O mighty showerer of bliss, our learned invoker solicits happiness by performing fire-ceremony, offers his homage to both of you in these operations. 2

O cosmic light and cosmic plasma, may the productive milch-cow furnish abundant milk for the dedicated virtuous man, as when the ministrant priest glorifying you propitiates in the solemnity while performing the fire-ceremony. 3

May you both (cosmic light and cosmic plasma) make all deserving people prosperous with the supply of food, cows and water. And may the cosmic fire, the old patron, enrich us. May you both accept the sacrificial food and the milk of the milch-cow. 4

( १५४ ) चतुष्पादपुनस्तत्तमं धूमम्

( १-६ ) षड्यस्यास्य सृजन्वीचयो दीयितमा ऋषिः । विष्णुर्देवता । विष्णु उच्यते ॥

॥२॥

विष्णोर्नु कं वीर्याणि प्र वोचं यः पार्थिवानि विममे रजांसि ।  
 यो अस्कंभायुदुत्तरं सुधस्यं विचक्रमाणस्त्रेधोरुगायः ॥१॥  
 प्र तद्विष्णुः स्तवते वीर्येण मृगो न भीमः कुंचरो गिरिष्ठाः ।  
 यस्योरुषु त्रिषु चिक्रमणेष्वाधियन्ति भुवनानि विश्वा ॥२॥  
 प्र विष्णवे शपमेतु मन्म गिरिक्षिते उरुगायाय वृष्णे ।  
 य इदं दीर्घं प्रयतं सुधस्यमेको विममे त्रिभिरित्पदेभिः ॥३॥

154.

Vishnor nu kaṁ vīryāṇi prā vocaṁ yāḥ pāṛthivāni vi-  
 mamē rājāṁsi | yō āskabhayaḥ uttaraṁ sadbhāsthaṁ vicakra-  
 māṇās tredhórugāyāḥ || 1 || prā tād vīṣṇu stavate vīryēṇa  
 mṛigó ná bhīmāḥ kucaró girishṭhāḥ | yāsyorúshu trishú vi-  
 krāmaṇeshv adhikshiyānti bhúvanāni vīṣvā || 2 || prā ví-  
 śṇave śūśhām etu mánma girikshíta urugāyāya vīśhṇe |  
 yā idāṁ dīrghām prāyataṁ sadbhāsthaṁ éko vimamē tribhír  
 ít padēbhiḥ || 3 ||

यस्य त्री पूर्णा मधुना पदान्यक्षीयमाणा स्वधया मदन्ति ।  
 य उ त्रिधातु पृथिवीमुत यामेको दुधार भुवनानि विश्वा ॥१॥  
 तदस्य प्रियमभि पाथो अद्यां नरो यत्र देवयो मदन्ति ।  
 उरुक्रमस्य स हि बन्धुरित्था विष्णोः पदे पदे मघ्न उत्सः ॥२॥

yāsyā trī pūrṇā mādhunā padāny ākshī-  
 yamāṇā svadhāyā mādanti | yā u tridhātu pṛithivīm utā  
 dyām éko dādhāra bhúvanāni vīṣvā || 4 || tād asya priyām  
 abhí pátho aśyām náro yātra devayāvo mādanti | urukra-  
 māsyā sá hí bāndhur itthā vīṣṇoḥ padé paramē mādḥva  
 útsaḥ || 5 ||

Earnestly I glorify the mighty deeds of the all-pervading God, who has made the terrestrial bodies, who is highly glorified and who upholds the extensive cosmos, possessed of three types of motions of translation, of rotation and of vibration. 1

The all-pervading God has been dominating by His prowess like a sturdy wild mountain lion. Within His three-extended paces, He covers the entire creation. 2

To Him alone, who has created the entire extensive universe with three components (macro, micro, and ultra-micro), and who is the showerer of bliss, the upholder of clouds, and the one glorified by all, are dedicated our learning and endeavours; 3

and to the one in whose imperishable, delightful and self-ordained three regions lives and rejoices the world, and who, verily, alone upholds the terrestrial and celestial regions with the three-fold elements (tranquil, active and inert). 4

May I occupy that enviable position of His in which the godly virtuous people find delight. In the exalted station of this all-pervading God, there is a (perpetual) fountain of felicity and He is ever a friend of the earnestly active. 5

ता वां वास्तुश्चुष्मसि गमध्वे यत्र गावो भूरिशृङ्गा अयासः ।  
अत्राह तदुस्मायस्य वृष्णः परमं पदमयं भाति भूरि ॥६॥

tā vāṃ vāstuny uṣmasi gāmadhyai yātra gāvo  
bhūriṣṛiṅgā ayāsaḥ | ātrāha tād urugayāsya vṛṣṇaḥ para-  
mām padām āva bhati bhūri ॥ 6 ॥

( १-५ ) पञ्चपञ्चाशदुत्तरशततमं भूतम्

(१-५) पञ्चवम्बास्य सृष्टस्वीचप्यो दीर्घतमा ऋषिः । (१-३) प्रथमवम्बेन्द्रविष्णुः

(४-५) द्वितीयवम्बस्य च विष्णुर्देवताः । जगती छन्दः ॥

॥३५॥

प्र वः पान्तमन्धसो धियायते महे शूराय विष्णवे चार्चत ।  
या सानुनि पर्वतानामदाभ्या महस्तस्थतुरर्वतेव साधुना ॥१॥  
त्वेपमित्था समरणं शिर्मावतेन्द्रविष्णु सुतृणा वामुरुष्यति ।  
या मर्त्यीय प्रतिधीयमानमित्कुशानोरस्तुरसानामुरुष्यथः ॥२॥  
ता ई वर्धन्ति मह्यस्य पौंस्यं नि मातरा नयति रेतसे भुजे ।  
दधाति पुत्रोऽवर्ं परं पितुर्नाम तृतीयमधि रोचने दिवः ॥३॥

155.

Prā vaḥ pāntam āndhaso dhiyāyaté mahé śūrāya vi-  
śṇave cārcata | yā sānuni pārvatānām ādābhyā mahās ta-  
sthātur ārvateva sādhnā ॥ 1 ॥ tveshām itthā samāraṇaṃ  
śīrnivator indrāvishṇuḥ sutupā vām urushyati | yā mārtyāya  
pratidhīyāmānam it kṛṣānor āstur asanām urushyāthah ॥ 2 ॥  
tā īm vardhanti māhy asya paūṇsyaṃ nī mātārā nayati  
retase bhujé | dādhati putrō 'varam pāram pitūr nāma tri-  
tīyam ādhi rocané divāḥ ॥ 3 ॥

We pray that both of you may go to those regions of enlightenment where the penetrating and wide-spreading rays get free admittance. Here exists the effulgent supreme abode of the highly-praised and all pervading God, the showerer of benefits. 6

## 155

May you respectfully offer wholesome drinks to both the invincible great sun and to the thunder-clouds who have ascended on the hill-tops with the speed of a fast moving horse. 1

O sun and thunder-clouds, the extensive and blinding effulgence of both of you has been very much augmented by the devotee by his exhilarating offerings. Both of you have given extensive support to the fire-projectile for the protection of men. 2

These offerings increase the virility of this sun, which He then establishes between the two mothers (earth and heaven) for generation and gratification. Just as the son has the inferior and superior, and a third (middle) appellations of the father, similarly the sun establishes its effulgence in the celestial space. 3

तत्तदिदं स्य पौंस्यं गृणीमसीनस्य त्रातुर्यवकन्यं माळहुपः ।  
 यः पार्थिवानि त्रिभिरिद्विगामभिरुक्तं कमिष्टास्त्रगायाचं जीवसे ॥४॥  
 द्वे इदं स्य क्रमणे स्वर्दशोऽभिरुवाच मत्वा भुरण्यति ।  
 तृतीयमस्य नकिरा दधपति चयश्चन पतयन्तः पतुत्रिणः ॥५॥  
 चतुर्भिः साकं नवतिं च नामभिश्चकं न वृत्तं व्यतीरवीविपत् ।  
 बृहच्छरीरो विभिमानं ऋक्भिर्बुवाकुमारः प्रत्येत्याहवम् ॥६॥ .

tāt-tad id asya paūnsyam  
 grīṇīmāsīnāsya trātūr avrikāsya mīlhuśah | yāḥ pārthivāni  
 tribhīr id vīgāmabhir urū krāmishṭorugāyāya jīvāse ॥ 4 ॥  
 dvē id asya krāmaṇe swardriṣo 'bhikhyāya mārtyo bhuraṇ-  
 yati | tritīyam asya nākir ā dadharshati vāyaṣ canā patā-  
 yantaḥ patatrināḥ ॥ 5 ॥ catūrbhiḥ sākām navatīm ca nāma-  
 bhiḥ cakrām nā vṛittām vyātīr avivipat | bṛihāccharīro  
 vimīmāna ṛikvabhir yūvākumārāḥ prāty ety āhavām ॥ 6 ॥

( १-५ ) पदपञ्चाशदुक्तप्रातमं सूक्तम्

(१-५) पञ्चमस्यास्य सूक्तस्योक्तयो दीयतेमा ऋषिः । विष्णुर्देवता । जगती छन्दः ॥

॥३॥

भवा मित्रो न शेव्यो घृतासुतिर्विभूतयुम्न एवया उं सुप्रथाः ।  
 अर्धा ते विष्णो विदुर्पा चिदध्यः स्तोमो यज्ञश्च राध्यो हविष्मता ॥१॥  
 यः पुर्व्याय वेधसे नवीयसे सुमज्जानये विष्णवे ददांशति ।  
 यो ज्ञातमस्य महतो महि ब्रवत्सेदु श्रवोभिर्बुज्यं चिदुभ्यसत् ॥२॥

156.

Bhāvā mitró nā śevyo ghṛitāsutir víbhūtadyumna evayā  
 u saprāthāḥ | ādhā te vishṇo vidúshā cid ārdhya stómo  
 yajñāś ca rādhyo havishmatā ॥ 1 ॥ yāḥ pūrvyāya vedhāse  
 nāvīyase sumājñānaye víshṇave dādāṣati | yó jātām asya  
 mahatō māhi brāvat sēd u śrāvobhir yūjyam cid abhy āsat  
 ॥ 2 ॥



Therefore we celebrate the virility of this (sun) who is powerful and foe-less, and who is a gracious saviour and who traverses widely the interspace above the earth in three consecutive paces so that the world may live with its full existence. 4

The mortal man is able to track two steps of this effulgent sun, traversing in celestial space, but he comprehends not the third one; in fact, no bird soaring in the interspace can trace it. 5

He (the sun) by his gyrations, causes ninety into four (360) rotations (of the earth, 360 days in a year), like a circular wheel, moving on its axis,—the massive body of the sun again and again appears daily in many forms, ever-matured young, not immature, he comes as if to participate in our morning invocations. 6

## 156

O sun, producer of sap, resplendent, and accessible everywhere, may you be helpful like a friend to us. And, as, such, compliments are repeatedly paid to you by the wise and sacred fire-rituals solemnized by the offerer of oblations. 1

He who presents offerings to the Lord, the Self in the sun, the most ancient, yet also the recent, the self-born, and the one who describes the great birth of this mighty sun, that devotee alone verily attains prosperity and high status. 2

तर्षु स्तोतारः पृथ्यं यथा विद क्रतस्य गर्भं जनुषां पिपर्तन ।  
 आस्यं जानन्तो नाम चिद्विवक्तन महस्ते विष्णो सुमतिं भजामहे ॥३॥  
 तमस्य राजा वरेणस्तमश्चिना कर्तुं सचन्त मारुतस्य वेधसः ।  
 दाधार दक्षसुत्तममहुर्विदं ब्रजं च विष्णुः सखिवाँ अपोर्णुते ॥४॥  
 आ यो विवायं सचथाय देव्य इन्द्राय विष्णुः सुकृते सुकृत्तरः ।  
 वेधा अजिन्वत्त्रिपथस्य आर्यमृतस्य भागे यजमानमाभजत् ॥५॥

tām u stotārah pūrvyām yāthā vidā ṛitāsya gārbham  
 janūśhā pipartana | āsya jānānto nāma cid vivaktana ma-  
 hās te vishṇo sumatīm bbajāmahe || 3 || tāni asya rājā vā-  
 ruṇaś tām aśvinā krātuṃ sacanta mārutasya vedhāsaḥ  
 dādharma dāksham uttamam aharvidam vrajām ca viṣṇuḥ  
 sākhivāñ apornutē || 4 || ā yō vivāya sacāthāya daīvyā in-  
 drāya viṣṇuḥ sukṛite sukṛittarah | vedhā ajinvat trishadha-  
 sthā āryam ṛitāsya bhāgē yājamānam ābhajat || 5 ||

( १५७ ) सप्तपञ्चादुत्तरपाततमं सूक्तम्

(१-६) षड्विंशत्यस्य सूक्तस्वीचप्यो दीर्घतमा ऋचिः । अभिनी देवते । (१-४) प्रथमादि-  
 चतुर्केचां ऋचिः, (५-६) षड्विंशीत्यस्य विष्टुर् छन्दसी ॥

॥२७८॥

अबोध्यमिर्म्म उदेति सूर्यो व्युत्पाद्यन्द्रा महावो अर्चिषा ।  
 आयुक्षातामश्चिना यातये रथं प्रासावीहेवः सविता जगत्पृथक् ॥१॥

157.

Ābodhy agnīr jma ūd eti sūryo vy ūśhāś candrā mahy  
 āvo arcīśhā | āyukshātām aśvinā yātave rātham prāsāvīd  
 devāḥ savitā jāgat prīthak || 1 ||

O singers, may you propitiate of your own accord that Self in the sun, who is existent from very old times and is the centre of all orderly creation. O sun, aware of your greatness, may we celebrate your name and enjoy your favour. 3

The royal sun works in perfect unison with space-winds, and Nature's forces and around him move the twins, the earth and the moon. The sun with his associates has the supreme control on the light that causes the day and he breaks open the cluster of clouds . 4

The celestial sun, the prime mover of cosmic activity, comes to assist the lower self (the soul), the accomplisher of noble deeds. He (the sun) being present in all the three regions, shows favour to the virtuous people and admits the performers of dedicated acts to their appropriate shares. 5

## 157

Fire is awakened on the earth ; the sun rises ; the refulgent dawn, exhilarating by her radiance, has adorned the horizon. The twins (the physicians and surgeons) have yoked their car and put it on road to help the sick and wounded. The divine sun has put the world on different routines. 1

यद्युज्जाथे वृषणमश्विना रथं घृतेन नो मधुना श्वमुक्षतम् ।  
 अस्माकं ब्रह्म पृतनासु जिवन्तं वयं धना शूरसाता भजेमहि ॥२॥  
 अर्वाङ् त्रिचक्रो मधुवाहनो रथो जीराश्वो अश्विनोर्यातु सुष्टुतः ।  
 त्रिवन्धुरो मघवा विश्वसौभगः शं न आ वक्षद्विपदे चतुष्पदे ॥३॥  
 आ न ऊर्जं वहतमश्विना युवं मधुमत्या नः कश्या मिमिक्षतम् ।  
 प्रायुस्तारिष्टं नी रपांसि मृक्षतं सेधतं द्वेषो भवतं सचाभुवा ॥४॥

yād yuñjāthe vṛṣhaṇam  
 aṣvinā rātham ghṛitēna no mādhunā kshatrām ukshatam  
 asmākam brāhma pṛitanāsu jinvatam vayam dhānā śūrasātā  
 bhajemahi ॥ 2 ॥ arvāṁ tricakrō madhuvāhano rātho jīrāśvo  
 aṣvinor yātu sūstūtaḥ | trivandhurō maghāvā viśvasaubha-  
 gaḥ śam na ā vakshad dvipāde cātushpade ॥ 3 ॥ ā na ūr-  
 jam vahatam aṣvinā yuvām mādhumatyā naḥ kāsayā mi-  
 mikshatam | prāyus tārishṭam nī rāpānsi mṛikshatam sé-  
 dhatam dvēsho bhāvatam sacābhuvā ॥ 4 ॥

युवं ह गर्भं जगतीषु धत्वा युवं विश्वेषु भुवनेष्वन्तः ।  
 युवमग्निं च वृषणावपश्च वनस्पतीरश्विनावेरयेथाम् ॥५॥  
 युवं ह स्यो भिषजा भेषजेभिरथो ह स्यो रथ्याङ् गन्धेभिः ।  
 अथो ह श्वमग्निं धत्थ उग्रा यो वा हविष्मान्मनसा ददाश ॥६॥

yuvām ha gārbham  
 jāgatishu dhattō yuvām viśveshu bhūvaneshv antāḥ | yu-  
 vām agnīm ca vṛṣhaṇāv apāḥ ca vānaspātīr aṣvināv aṛaye-  
 thām ॥ 5 ॥ yuvām ha stho bhishajā bheshajēbhīr ātho ha  
 stho rathyā rāthyebhīḥ | ātho ha kshatrām ādhi dhatta  
 agrā yō vām havīshmān mānasā dadāśa ॥ 6 ॥

O twins (physicians and surgeons), as you are harnessing your mighty bounteous chariot, we pray to you that with your car and treatment, may you refresh our brave soldiers engaged in war with honey and butter. May you also provide wisdom to our learned men in their endeavours. May our heroes obtain riches in their ventures. 2

May the three-wheeler chariot of the twins (physician and surgeon) drawn by swift horses (engines) laden with sweet nourishments, moving on three axles (to enable the chariot to move in three dimensions) all round well-set up bring prosperity to our men and cattle. 3

Bring us, O twins, vigour, animate us with your honeyed-sprays, prolong our lives, wipe away our pains, and ward off our enemies and be our associates. 4

Both of you, O twins, the showerer of benefits, are able to inseminate the germ of life in cows and other female cattle, within all living beings, and you supervise the supply of healthy fuel, water and plant materials (for our prosperity). 5

Both of you, physician and surgeon, are conversant with remedies, medicines and treatment. You ride in a quick vehicle drawn by well-trained steeds, and therefore, you, mighty divines, resolutely provide valour to the person, who with his intent devotion, offers his regards to you and seeks your help. 6.

( १५८ ) भटपद्यासङ्गततमं सूत्रम्

( १-६ ) पदचस्यास्य सूत्रस्योपस्था दीर्घतमा कपि । अभिनो देवते । ( १-६ ) प्रथमादिपञ्चम्यां त्रिषुप ,  
( ६ ) पदवाधानुपुष्प एन्द्रसी ॥

॥१॥ वसू रुद्रा पुरुमन्तू वृधन्ता दशस्यतं नो वृषणावभिष्टौ ।  
 दक्षा ह यद्रेक्षण औचथ्यो वां प्र यत्ससाथे अकवाभिस्ती ॥१॥  
 को वा दाशत्सुमतये चिदस्ये वसु यद्धेये नमसा पदे गोः ।  
 जिग्रितमस्मे रेवतीः पुरंधीः कामप्रेणेव मनसा चरन्ता ॥२॥  
 युक्तो ह यद्वा तौड्याय पेरुर्वि मध्ये अर्णसो धायि पृजः ।  
 उप वामवः शरणं गमियं शरो नाम्नं पुतर्यद्विरेवै ॥३॥

158.

Vāsū rudrā purumāntū vridhantā daśasyātam no vṛi-  
 shanāv abhishtau | dāsrā ha yād rékṇa aucathyó vām prā  
 yāt sasrāthe ákavābhir ūtí || 1 || kó vām dāsat sumatāye  
 cid asyaí vāsū yād dhéthe námasā padé góḥ | jigritám asmé  
 revátīḥ púramdhīḥ kāmaprēṇeva mánasā cārantā || 2 || yuktó  
 ha yād vām taugryāya perúr ví mādhye árṇaso dhāyi pa-  
 jrāḥ | ūpa vām ávalḥ śaraṇām gameyam śúro nájma patá-  
 yadbhir évaih || 3 ||

उपस्तुतिरौच्यसुरुष्येन्मा मामिमे पतत्रिणी वि दुग्धाम् ।  
 मा मामेधो दशतयश्चितो धाक् प्र यद्वा बद्धस्मन्नि खादति क्षाम् ॥१॥  
 न मा गरन्नयो मातृत्मा दासा यद्वी सुसमुच्चमवाधुः ।  
 शिरो यदस्य त्रेतनो वितक्षत्स्वयं दास उरो अंसावपि ग्व ॥२॥

ūpastutir aucathyām urushyen mām mām  
 imé patatrinī ví dugdhām | mām mām édho dāsatayaś citó dhāk  
 prā yād vām baddhās tmāni khādati kshām || 4 || ná mā  
 garan nadyō mātṛitāmā dāsā yād īm sūsamubdham avā-  
 dhuh | śtro yād asya traitanó vitákshat svayām dāsā úro  
 ánsāv ápi gdha || 5 ||



O (twins) the possessors of wealth and defenders, both of you are exceedingly wise, great, full of virility, fulfillers of desires, and destroyers of adversaries, when the deserving devotee approaches you for assistance. May you come quickly forward with liberal help. 1

O twins, the possessors of wealth, who could have given us so liberally, as you have on our mere obeisance at the altar. May you grant us cows, rich in milk, since you have always the intention of granting the requests of others. 2

O twin divines, as your swift and mighty chariot, able to cross the sea, was harnessed and placed in the middle of the surging ocean for the rescue of the benevolent saviour, so may I swiftly reach your preserving protection as a victorious hero who returns home quickly as if by riding flying horses. 3

May the praise addressed to you, O twin divines, preserve the son of the righteous man. Let not these fast revolving days and nights exhaust me ; let not the tenfold pile of wood burn me : let it not be that the devotee of yours, now bound as slave himself, bite the earth. 4

The infidel adversaries (in wars and battles) so often hurl me down, even the old and decrepit, and yet the rivers, becoming kind to me as mothers, do not swallow me. Another heathen with tridentate spears inflicts injuries on my head, breast and shoulders. [Yet you could save me.] 5

दीर्घतमा मामतेयो जुजुर्वान्दशमे युगे ।  
अपामर्थं यतीनां ब्रह्मा भवति सारथिः ॥६॥

dirghátamā māmāteyó jujurvān da-  
śamé yugé | apām árttham yatínām brahmá bhavati sárathih  
॥ 6 ॥

( १५५ ) एकानपष्टपुत्रप्रातमं सूक्तम्

(१-५) पञ्चमस्यास्य सूक्तस्योच्यते दीर्घतमा ऋषिः । पावापृथिव्यो देवते । जगती छन्दः ॥

०३॥ प्र यावा युज्ञोः पृथिवी ऋतावृधा मही स्तुपे विदथेऽपु प्रचेतसा ।  
देवेभिर्ये देवपुत्रे सुदंससेत्था धिया वार्याणि प्रभृषतः ॥१॥  
उत मन्ये पितुरद्रुहो मनो मातुर्महि स्वतयस्तद्धर्मभिः ।  
सुरेतसा पितरा भूमं चक्रतुरु प्रजायां अमृतं वरीमभिः ॥२॥  
ते सूनवः स्वपसः सुदंससो मही जज्ञुर्मतरा पूर्वाचित्तये ।  
स्यातुश्च सत्यं जगंतश्च धर्मणि पुत्रस्य पाथः पदमह्याविनः ॥३॥

159.

Prā dyāvā yajñāṇi pṛithivī ṛitāvṛīdhā mahī stushe vi-  
dātheshu prācetasā | devēbhīr yé devāputre sudānsasetthā  
dhiyā vāryāṇi prabhūshataḥ ॥ 1 ॥ utā manye pitūr adruho  
māno mātūr māhi svātavas tād dhāvimabhiḥ | surētasā pi-  
tārā bhūma cakratur urū prajāyā amṛtaṁ vārīmabhiḥ ॥ 2 ॥  
té sūnavaḥ svāpasas sudānsaso mahī jajñūr mātārā pūrvā-  
cittaye | sthātūḥ ca satyām jagataḥ ca dhārmaṇi putrasya  
pāthaḥ padām ādvayāvinaḥ ॥ 3 ॥

This long-tortured son of an affectionate mother thus might remain for ten long years in terrible state, and become decrepit. He, however, under the protection and care (of the physicians and surgeons) could live a long and dedicated life, and become a leader amongst learneds. 6

## 159

I glorify with sacred ceremonies the vast heaven and earth of divine origin, augmenters of worship, and intelligent in regard to operations of public use and who bring forth the choicest blessings through wonder-working wisdom. 1

And by invocations I propitiate the benevolent attitude of my affectionate father (heaven) and mother (earth) who with their virility and protective measures made this far-flung world immortal for their children. 2

These charming children of yours, the performer of deeds, recognize you as their great parent for having received from you the first instructions. For the welfare of inanimate and animate creation, they preserve the status of their guileless son (the fire). 3

ते मायिनो ममिरे सुप्रचेतसो जामी सयोनौ मिथुना समोकसा ।  
 नव्यनव्यं तन्तुमा तन्वते दिवि समुद्रे अन्तः कवयः सुदीतयः ॥४॥  
 तद्राधो अद्य सवितुर्यरेण्यं वयं देवस्य प्रसवे मनामहे ।  
 अस्मभ्यं द्यावापृथिवी सुचेतुना रयिं धत्ते वसुमन्तं शतग्विन्म ॥५॥

té māyīno mamire supracetaso jānī sāyonī mithunā sāmokasā | nāvyaṃ-navyaṃ tāntum ā tanvate divi sāmudrē antāḥ kavāyaḥ sudītāyaḥ ||4||  
 tād rādho adyā savitūr vāreṇyaṃ vayāṃ devāsya prasavé manāmahe | asmābhyaṃ dyāvāprithivī sučetúnā rayīm dhattam vāsumantaṃ śatagvīnam ||5||

( १६० ) पटुतापान्तमं वृत्तम्

( १-५ ) दधन्मस्य सुकस्योच्यो दीपतमा ऋषिः । द्यावापृथिवी देवते । जगती छन्दः ॥

ते हि द्यावापृथिवी विश्वशंसुव क्रतावरी रजसो धारयत्कवी ।  
 सुजन्मनी ध्रिषणे अन्तरीयते देवो देवी धर्मणा सूर्यः शुचिः ॥१॥  
 उरुव्यचसा महिनी अमृशता पिता माता च भुवनानि रक्षतः ।  
 सुधृष्टमे वपुष्ये न रोदसी पिता यत्सीमभि रूपैरवासयत् ॥२॥  
 स वल्लिः पुत्रः पित्रोः पवित्रवान्पुनानि धीरो भुवनानि मायया ।  
 धेनुं च पृश्नि वृषभं सुरेतसं विश्वाहा शुक्रं पयो अत्य दुक्षत ॥३॥

160.

Té hi dyāvāprithivī viśvāṣambhuva ṛitāvarī rājaso dhārayātkavī | sujānmanī dhishāṇe antār iyate devó devī dhārmanā sūryaḥ śūciḥ || 1 || uruvyācasā mahīnī asaścātā pitā mātā ca bhūvanāni rakshataḥ | sudhṛiṣṭame vapuṣhyé nā ródasī pitā yāt sīm abhī rūpaīr āvāsayat ||2|| sá vālniḥ putrāḥ pitrōḥ pavitravān punāti dhīro bhūvanāni māyāya | dhenūṃ ca priṣṇim vṛiṣabbhām surétaṣaṃ viśvābhā ṣukrām páyo asya dukshata || 3 ||

Those provident and wise divines, all of the same source, coupled to each other, living in the same place, knowing (their functions) and bright shining, they spread new, and ever-new warp and woof throughout the radiant cosmos. 4

So may we beg today for our growth the choicest wealth of the resplendent creator, our Lord, and through Him, may this benign heaven and earth bestow upon us riches of habitation and hundreds of things of value. 5

## 160

These two divines, heaven and earth, bestow happiness on all. They are bound by the universal law and sustain water (of rains in space) and are full of splendour. The resplendent sun proceeds in the inter-space for the discharge of his assigned duty. 1

Widely expanded, vast, not joined to each other, the celestial father and the terrestrial mother of all beings preserve the world. They are resolute on their paths and work for the good of all creatures. The father clothes everything with colourfully attractive forms. 2

Fire, the pure and the resolute son of these parents, sanctifies the worlds by his intelligence, and also sanctifies the milch-cow (the earth) and the vigorous bull (the heaven). He further daily milks the pellucid milk (of the heaven). 3

अयं देवानामपसामपस्तमो यो जजान रोदसी विश्वशंभुवा ।  
 वि यो ममे रजसी सुकृतययाजरेभिः स्कम्भनेभिः समानृचे ॥४॥  
 ते नो गृणानि महिनी महि श्रवः क्षत्रे द्यावापृथिवी धासथो बृहत ।  
 येनाभि कृष्टीस्ततनाम विश्वहा पुनाय्यमोजो अस्मे समिन्यतम् ॥५॥

ayām devānām apāsām apāstamo yō  
 jajāna rōdasī viśvāṣambhuvā | vī yō mamé rājasī sukratū-  
 yāyājarebhi skāmbhanebhiḥ sām āñrice ॥4॥ té no grīṇané  
 mahinī mahi śrāvah kshatrām dyāvāpṛithivī dhāsatho bṛi-  
 hāt | yēnābhī kṛīṣṭīś tatānāma viśvāhā panāyyam ōjo asinē  
 sām invatam ॥ 5 ॥

( १६१ ) एकपद्युक्तगततमं सूक्तम्

(१-१४) चतुर्दशर्चस्यास्य सूक्तस्योक्तयो दीर्घतमा ऋषिः । क्रमवो देवताः । (१-१३) प्रथमादिवयोदशर्चा  
 जगती, (१४) चतुर्दशर्चा विष्णु पन्दरी ॥

१६१

किमु श्रेष्ठः किं यविष्ठो न आजगन्किर्मायते द्रुत्यं कथद्विचिम ।  
 न निन्दिम चमसं यो महाकुलोऽग्ने भ्रातर्द्रुण इक्षुतिमृदिम ॥१॥  
 एकं चमसं चतुरं कृणोतन तद्देवा अत्रुवन्तह आगमम् ।  
 सोधन्वना यद्येवा कसिप्यथ साकं देवैर्यज्ञियासो भविष्यथ ॥२॥  
 अग्निं दूतं प्रति यद्व्रवीतनाश्वः कर्त्वा रथं उतेह कर्त्तुः ।  
 धेनुः कर्त्वा युवशा कर्त्वा हा तानि भ्रातरनु वः कृत्येमसि ॥३॥

161.

Kīm u śrēshṭhaḥ kīm yāvishṭho na ājagan kīm iyatē  
 drūtyām kād yād ūcimā | nā nindima camasām yō mahā-  
 kulō 'gne bhrātar drūṇa īd bhūtm ūdima ॥ 1 ॥ ēkaṁ ca-  
 masām catūraḥ kṛiṇotana tād vo devā abruvan tād va āga-  
 mam | saūdhanvanā yādy evā karishyātha sākām devair  
 yajñīyāso bhavishyatha ॥ 2 ॥ agnīm dūtām prāti yād ābra-  
 vītanāśvaḥ kārtvo rātha utēhā kārtvaḥ | dhenūḥ kārtvā yu-  
 vaśā kārtvā dvā tāni bhrātar ānu vaḥ kṛitvy ēmasi ॥ 3 ॥



Uppermost are the actions of this (supreme Lord) amongst the actions of other divinities (natural forces); He has given birth to the all-delighting heaven and earth, and has measured them both, and for the sake of holy rites He has propped them up with pillars which shall never decay. 4

May the Lord of these far-flung heaven and earth, glorified by us, grant us abundant food and praiseworthy strength; whereby we may ever perpetuate our race everywhere. And may He bestow upon us commendable vigour. 5

## 161

Is this one who has come to us the most honoured, or just an ordinary ? Whose messenger is he ? What is it we should say ? O brother, the divine fire, we do not revile the one bowl of noble family. We describe only the attainments of the destroyer of adversaries. [The bowl is the unmanifested primordial *matter* ]. 1

Divide the one lot into four. That has been told by the enlightened ones. That I have come to tell you. If you accomplish this, you will be entitled to perform sacred worship along with the enlightened ones. [The four transformations of the primordial matter are : air, fire, water and earth]. 2

Then they say to the fire, the messenger of divines : "The horse (physical force) is to be kept ready ; a chariot (mechanical force) is to be on road ; the cow (the intellectual force) is to be taken care of ; the two olds (traditions and rituals) have to be rejuvenated. Having accomplished these things first, brother divine fire, we are prepared to follow you." 3

चक्रवांसं ऋभवस्तदपृच्छत् केदंभुयः स्व दूतो न आजगन् ।  
 यदावाख्यं चमसाश्चतुरः कृतानादित्वष्टा मास्यन्तन्वीनजे ॥४॥  
 हनमिनां इति त्वष्टा यदब्रवीच्चमसं ये देवपानमनिन्दिषुः ।  
 अन्या नामानि कृष्यते सुते सचां अन्यैरेनान्कृन्वा ३ नामभिः स्परत् ॥५॥

cakrivāṁsa ṛibhavas tād aprichata kvēd abhūd yāḥ syā  
 dūtō na ājagan | yadāvākhyac camasāṁ catūrah kṛitān ād  
 it tvāshṭā gnāsv antār ny ānaje || 4 || bānāmāināṁ iti tvā-  
 shṭā yād ābravīc camasām ye devapānam ānindishuḥ | anyā  
 nāmāni kṛiṇvate sutē sácāṁ anyair enān kanyāḥ nāmabhi  
 sparat || 5 ||

इन्द्रो हरीं युयुजे अश्विना रथं बृहस्पतिर्विश्वरूपमुपाजत ।  
 ऋभुर्विभ्वा वार्जो देवाँ अगच्छत् स्वर्पसो यज्ञियं भागमैतन ॥६॥  
 निश्वर्मणो गार्मरिणीत धीतिभिर्या जरन्ता युवशा ताकृणोतन ।  
 सौधन्वना अश्वादश्चमतक्षत युक्त्वा रथमुप देवाँ अयातन ॥७॥  
 इदमुदकं पिबतेत्यब्रवीतनेदं वा घा पिबता मुञ्जनेजनम् ।  
 सौधन्वना यदि तन्नेव हर्यथ तृतीयं घा सर्वने मादयाध्वै ॥८॥

īndro hārī yuyujē aśvinā rātham bṛhaspátir viśvárū-  
 pām ūpājata | ṛibhūr vībhvā vājo devāṁ agachata svāpaso  
 yajñīyam bhāgām āitana || 6 || nīś cārmaṇo gām arinīta dhī-  
 tibhir yā jārantā yuvaśā tākṛiṇotana | saūdhanvanā āśvād  
 āśvam atakshata yuktva rātham ūpa devāṁ ayātana || 7 ||  
 idām udakām pibatēty abravītanedām vā ghā pibata muñ-  
 janējanam | saūdhanvanā yādi tīn nēva bāryatha tṛitiye gha  
 māvane mādayādihvai || 8 ||

Having heard all this, the wise men, the men of actions, may so inquire, "Where was the messenger born, the one who has come to us?" and the reply would be, "When the great architect had divided the entire bowl (the matter) into four transformations, this messenger (fire) was found moving amongst the cosmic regions." 4

The great architect may further instruct us, "They are worthy of being destroyed who despise the contents of the divine bowl, worthy of enjoyment by enlightened ones, when the divine exhilarating nectar is pressed out ; this is also known by other names ; the young maidens give it several other names." 5

The resplendent sun has yoked the rays as if on a pair of horses ; the twin-divines have harnessed their chariot ; the great preceptor has started using speech of multiforms ; therefore, O wise vigorous and strong men, go to the enlightened men, accomplishers of good deeds, and enjoy your sacrificial offerings. 6

O brave sons, by your efforts, you have nourished the cow who had been without skin (i.e. to the immature persons, you have given intellect) ; by your marvellous acts you have made your aged parents young ; from one energy (horse) you have harnessed energy in other forms, and used it in your chariot, and thus equipped you have gone to the enlightened men. 7

O sons of the wise men, the enlightened men have said, "Drink of this water of divine origin (morning sacrificial drink) or enjoy that herbal drink which has been filtered out through the acts of austerity (the midday-sacrificial drink) ; or if you are not pleased with either of these, be inspired by that exhilarating elixir which is taken at the third sacrificial acts of the evenings." 8

आपो भूयिष्ठा इत्येको अब्रवीदग्निर्भूयिष्ठ इत्यन्यो अब्रवीत् ।  
 वधर्यन्ती बहुभ्यः प्रको अब्रवीद्वता वदन्तश्चमसां अपिशत ॥९॥  
 श्रोणामेकं उदकं गामवाजति मांसमेकं पिशति सुनयामृतम् ।  
 आ निम्नुचः शकृदेको अपाभरुक्त्विस्त्पुत्रेभ्यः पितरा उपावतुः ॥१०॥

ápo bhúyishṭha ity éko abravīd  
 agnīr bhúyishṭha ity anyó abravīt | vadharyāntīm bahú-  
 bhyah praśko abravīd pītā vadantaś chamasān apīśata ॥ 9 ॥  
 śroṇām éka udakām gām ávajati mānsām ékaḥ piśati sū-  
 náyābhr̥itam | á nimirūcaḥ śakṛīd éko āpah̥harat kīm svīt  
 putrēbbhyah pītārā ūpāvatuh ॥ 10 ॥

॥९॥ उद्वत्स्वस्मा अकृणोतना तृणं निवत्स्वपः स्वपस्यया नरः ।  
 अगोह्यस्य यदसस्तना गृहे तदुद्येदमृभयो नानु गच्छथ ॥९१॥  
 समील्य यद्वयना पुर्यसर्पतु कं स्थित्वात्या पितरा व आसतुः ।  
 अशपत यः कुरञ्च व आदुदे यः प्राब्रवीत्यो तसां अब्रवीतन ॥९२॥  
 सुपुप्वांसं ऋभवस्तदपृच्छतागोह्य क इदं नो अब्रूधत् ।  
 भानं वस्तो बोधयितारमब्रवीत्संवत्सर इदमद्या व्यख्यत ॥९३॥

udvātsv asmā akṛiṇotana tṛiṇaṃ nivātsv apāḥ svapa-  
 syāyā narah | āgohyaśya yād āsastanā grihē tād adyēdām  
 ṛibhavo nānu gachatha ॥ 11 ॥ sammūlya yād bhūvanā pary-  
 āsar̥pata kvā svīt tātyā pītāra va asatuh | āśapata yāḥ  
 kar̥śnam va ādadē yāḥ prābravit prō tāsmā abravītana  
 ॥ 12 ॥ sushupvānsa ṛibhavas tād aprichatāgohya kā idām  
 no abrubdhat | svānam bastō bodhayitārām abravīt sam-  
 vatsarā idān adyā vy ākhyata ॥ 13 ॥

The divine waters are the most excellent, so says one ; the divine fire is the most excellent, says the other ; the third declares the divine earth to be the most excellent and thus speaking, each of the wise men speaks the truth ; they refer to the *bow* in different ways. 9

The one takes the healthy cow (of knowledge) to a water reservior ; the second one takes the cow to nourishing fodder for the growth of flesh ; and the third at the sunset cleans the cowdung. The three sons thus by their service please their parents. (For the attainment of knowledge, one needs observation, thinking, and discrimination). 10

O realized wise ones, may you through your sincere efforts establish grass farms on high lands for your cattle and arrange for drinking water at the low lands. So long as you stay in houses, where you cannot keep comfortably your cows, you cannot prosper. [One should create healthy environments for acquiring knowledge]. 11

O wise divine radiations, as you glide along enveloping the regions in clouds, where do your parents live ? May you curse him who holds your hands ; may you bless him who favours you. 12

O divine radiations, reposing during the rainy season in the solar orb, have you ever inquired from the never-setting sun, as to who awakens us. The sun, the sustainer of all the world, on this replies that the awakener has been the wind divine. After a very long time in the year, there is again a sunshine. (The wind drives away the clouds). 13

दिवा यान्ति मरुतो भूम्याभिर्यं वातो अन्तरिक्षेण याति ।  
अद्विर्याति वरुणः समुद्रैर्युष्माँ इच्छन्तः शवसो नपातः ॥१४॥

divā yānti marūto  
bhūmyāgnīr ayāṁ vāto antārikṣheṇa yati | adbhīr yāti vā-  
ruṇaḥ samudrair yuṣhmāṁ icchāntaḥ śavaso napātaḥ ॥ 14 ॥

( १६२ ) द्विष्टपुनरागतमं सूक्तम्

(१-२२) द्वाविंशत्पृथस्यास्य सूक्तस्योच्यते दीर्घतया कविः । अश्वो देवता । (१-२, ४-५, ७-२२)

प्रथमाद्वितीययोश्चतुर्थीष्वस्योत्सप्तम्यादिषोडशर्चाश्च मिष्टुषः (३, ६) तृतीयापद्योश्च

वगती उन्मत्सी ॥

२७४ मा नो मित्रो वरुणो अर्यमायुरिन्द्रं ऋभुक्षा मरुतः परि ख्यन् ।  
यद्वाजिनो देवजातस्य ससैः प्रवक्ष्यामो विदथे वीर्याणि ॥१॥  
यन्निर्णिजा रेक्णांसा प्रावृतस्य रातिं गृभीतां मुखतो नयन्ति ।  
सुप्राङ्गो मेर्म्यद्विश्वरूप इन्द्रापूष्णोः प्रियमन्येति पार्थः ॥२॥  
एष च्छागः पुरो अश्वेन वाजिनां पूष्णो भृगो नीयते विश्वदेव्यः ।  
अभिप्रियं यत्पुरोळाशमर्वता त्वष्टेदेवं सौश्रवसाय जिन्वति ॥३॥

162.

Mā no mitró vāruṇo aryamāyūr indra ṛibhukṣhā ma-  
rútaḥ pári khyan | yád vajīno devajā́tasya sápteh prava-  
kshyā́mo vidáthe víryāṇi || 1 || yān nirñija rékṇasā prāvri-  
tasya rātiṁ gribhītām mukható náyanti | súprau ajó mē-  
myauḥ viśvārūpa indrapūshnóḥ priyām āpy eti pāthaḥ || 2 ||  
eshā chāgaḥ puró áṣvena vājínā pūshnó bhāgó nīyate vi-  
śvādevyah | abhipriyam yāt puroḷāṣam árvaṭā tváshtéd enam  
sauśravasāya jinivati || 3 ||



○ radiations of infallible strength, the rain-bearing thunder clouds wishing to meet you, advance from the heaven; the divine fire rises to meet you from the earth; the wind divine traverses the firmament for the same purpose ; and the divine ocean with singing waves approaches you. 14

## 162

Here we shall be narrating the attainments of a swift horse possessing exceptionally supreme qualities exhibited during battles. These attributes are to be appreciated by all classes of people—friends, learneds, men of judiciary, the wise, the illustrious and the intellectuals and by the people serving in defence departments. 1

Due care is taken of this royal horse, who should be cleaned and decorated with rich trappings, and whilst it fights bravely against the enemies, it gets laudations and favours from the king and commanders. 2

A charming novice horse, representing the commander, moves in the frontline, and it is followed by the royal horse. The novice horse is put under the care of a skilled trainer, and provided with all facilities for receiving honours and glory in future. 3

यद्विप्यमृतुशो देवयानं त्रिर्मानुषाः पर्यश्वं नयन्ति ।  
 अत्रा पुष्पः प्रथमो भाग एति यज्ञं देवेभ्यः प्रतिवेदयन्नजः ॥४॥  
 होतार्युग्रावया अग्निमिन्धो ग्रावग्राम उत शंस्ता सुविप्रः ।  
 तेन यज्ञेन स्वरंकृतेन स्थिटेन वक्षणा आ पृणच्चम ॥५॥

yád dbavishyám rituśó devayā-  
 nam trir māmushah páry áśvam náyanti | átrā pūshnāḥ pra-  
 thamó bhāgá eti yajñám devébhyah prativédáyann ajāḥ  
 ॥ 4 ॥ hótādhvaryúr ávayā agnimindhó grāvagrābhā utá śān-  
 stā súviprah | téna yajñéna svāramkṛitena svishṭéna va-  
 kshāṇā á priṇadhvam ॥ 5 ॥

यूपवस्का उत ये यूपवाहाश्चपालं ये अश्वयूपाय तक्षति ।  
 ये चर्वन्ते पचन् संभरन्त्युतो तेषामभिर्गूर्तिर्न इन्वतु ॥६॥  
 उप प्रागात्सुमन्मेऽधायि मन्म देवानामाशा उप वीतपृष्ठः ।  
 अन्वेनं विप्रा ऋषयो मदन्ति देवानां पुष्टे चक्रमा सुवन्धुम् ॥७॥  
 यद्वाजिनो दामं संदानमर्धतो या शीर्षिण्या रक्षना रक्षुरस्य ।  
 यद्वा घास्य प्रभृतमास्येऽं तृणं सर्वा ता ते अपि देवेष्वस्तु ॥८॥

yūpavraskā utá yé yūpavāhāś cashālam yé aśvayūpāya  
 tākshati | yé cārvate pācanam sambhāranty utó téshām  
 abhīgurtir na invatu ॥ 6 ॥ ūpa prāgāt sumān me 'dhāyi  
 māmna devānām āśā ūpa vītāpriṣṭhah | ānv enam viprā  
 ṛshayo madanti devānām pushtē cakṛimā subāndhum ॥ 7 ॥  
 yád vājīno dāma sandānam ārvato yā śirshanyāe raṣanā  
 rājjur asya | yád vā ghāsyā prābhṛitam āsyē trīṇam sārva  
 tā te āpi devēshv astu ॥ 8 ॥

The persons, in-charge of the honour-awarding ceremony, conducted at the proper season, send forth the royal horse, who is taken thrice round the arena and whilst the royal horse moves, the novice horse representing the commander, marches on in the front, as if he is being trained for leadership. He moves in the first line, and as he moves, he as if goes on announcing to the learned audience the commencement of the royal sacrifice.<sup>4</sup>

At the ceremony are also present the priest, the minister of rites, the offerer of oblation, the kindler of fires, caretaker of medicinal plants, the directors of ceremonies, and the stage supervisors under their direction. The impressive ceremony continues in an orderly manner. Proper arrangements of water channels are also made. <sup>5</sup>

Attention is paid even to all minor details in the arena. Care is taken of the post to which the horse is roped and special attendants are keen to take care of the horse. Rings are fastened on the top of the posts and in close vicinity are vessels in which the food and fodder of the horse are dressed. <sup>6</sup>

Whilst the horse arrives at the place of honour, the chanting of the Vedic hymns begins. And there is rejoicing by singers and sages alike. The horse roped to the post is admired by the distinguished elites. <sup>7</sup>

The distinguished visitors are delighted to see the halter and the heel-ropes of the fleet-courser and the head-ropes, the girths, and other parts of the harness. The horse looks noble as he shoves the grass into his mouth. <sup>8</sup>

यदश्वस्य कविषो मक्षिकाश्च यद्वा स्वरो स्वर्धितौ रिप्तमस्ति ।  
 यद्वस्त्रयोः शमितुर्यन्त्रेषु सर्वा ता ते अपि देवेष्वस्तु ॥९॥  
 यद्वेष्यमुदरस्यापवाति य आमस्य कविषो गन्धो अस्ति ।  
 सुकृता तच्छमितारः कृष्यन्तु मेघं शृतपाकं पचन्तु ॥१०॥

yād āśvasya kravīsho mākshi-  
 kāśa yād vā svārau svādhitau riptām āsti | yād dhāstayoh  
 śamitūr yān nakhēshu sārīvā tā te āpi devēshv astu || 9 ||  
 yād ūvadhyam udāasyāpavāti yā āmāsya kravīsho gandhō  
 āsti | sukṛitā tāc chamitārah kṛiṇvantūtā mēdham śritapā-  
 kam pacantu || 10 ||

॥९॥ यस्ते गात्रादग्निना पच्यमानादभि शूलं निहतस्यावधावति ।  
 मा तद्भूम्यामा त्रिपुन्मा तृणेषु देवेभ्यस्तदुशच्यो रातमस्तु ॥११॥  
 ये वाजिनं परिपश्यन्ति पक्वं य ईमाहुः सुरभिर्निहरेति ।  
 ये चर्वितो मांसभिक्षामुपासत उतो तेषामभिर्गूर्तिर्न इन्वतु ॥१२॥  
 यन्नीक्षणं माँस्पचन्या उखाया या पात्राणि यूष्ण आसेचनानि ।  
 ऊष्मण्यापिधाना चरुणामद्धाः सुनाः परि भूपन्त्यश्वम् ॥१३॥

yāt te gātrād agnīnā pacyamānād abhi śūlam nīhata-  
 syāvadhāvati | mā tād bhūmyām ā triṣṇam mā trīṇeshu de-  
 vēbhyas tād uśādbhyo rātām astu || 11 || yē vājīnam pari-  
 pśyanti pakvām yā īm āhūḥ śurabhīr nīr harēti | yē  
 cārvato māṁsabhikṣhām upāsata utō tēshām abbigūrtir na  
 invatu || 12 || yān nīkṣhaṇam māṁspācanyā ukhāyā yā pā-  
 trāṇi yūṣhṇā āśecanāni | ūṣhmanyāpidhānā caruṇām āukāl-  
 sūnāl pāri bhūshanty āśvam || 13 ||

The horse is bathed clean so that the flies do not sit on the wounds. The filth from the horse is removed. Hands and finger nails of the attending physicans are cleaned. And thus all care is taken of the royal ceremony. 9

It is the duty of the caretakers of surgical operations to ensure that whatever undigested grass falls from his belly or whatever particles of raw flesh might have remained, everything is made perfectly clean and free from defect and the wounds are perfectly dressed with the help of hot and boiled lotions. 10

Any portions of the operated body which drops to the ground during the surgical operation are carefully picked up and consigned to fire and dispersed in atmosphere. 11

The horse is fed with a well-cooked meal of cereals of several kinds giving out such odours, so fragrant, that even the passers-by are tempted to say, "It is fragrant, therefore give us some". 12

The stick that is dipped into the cauldron in which the meal is boiled, the vessels that distribute the broth, the covers of the dishes, the skewers, the knives, all do honour (to the horse). 13

निकर्मणं निपटनं विवर्तनं यच्च पट्टीशमवतः ।

यच्च पपौ यच्च घ्रासि जुघासु सर्वा ता ते अपि देवेष्वस्तु ॥१४॥

मा त्वाग्निध्वनयीद्धुमगन्धिमोखा भ्राजन्त्यभि विक्त जघ्रिः ।

दृष्टं धीनमभिर्गृतं वर्पटृतं तं देवासु प्रति गृभ्णन्त्यश्वम् ॥१५॥

nikrāmaṇaṁ nishādanam

vivārtanam yāc ēa pādībīṣam ārvataḥ | yāc ēa papau yāc  
ēa ghāśm jaghāsa sārva tā te āpi devēshv astu || 14 || mā  
tvāgnīr dhvanayīd dhūmāgandhir mōkhā bhrajanty abhī  
vikta jāghriḥ | iṣṭām vitām abhīgūrtam vāśatkrītam tāṁ  
devāsaḥ prāti gribhṇanty āśvam || 15 ||

॥१॥

यदश्वायु वासं उपस्तृणन्त्यधीवासं या हिरण्यान्यसे ।

संदानमवन्तं पट्टीशं प्रिया देवेष्वामयन्ति ॥१६॥

यत्तं सादे महसा शकृतस्य पाप्म्या वा कशया वा तुतोद ।

सुचेव ता हविषो अध्वरेषु सर्वा ता ते ब्रह्मणा सूदयामि ॥१७॥

चतुर्विंशद्वाजिनो देवबन्धोर्वह्नीरश्वस्य स्वधितिः समेति ।

अच्छिद्रा गात्रा वयुना कृणोत परुष्परनुषुष्या वि शस्त ॥१८॥

yād āśvāya vāsa upastṛiṇānty adhivāsaṁ yā hiraṇyāny  
asmai | sandānam ārvantam pādībīṣam priyā devēshv ā yā-  
mayanti || 16 || yāt te sādē māhasā śākṛitasya pārśhnyā vā  
kāṣayā vā tutōda | srucēva tā havīsho adhvarēshu sārva tā  
te brāhmaṇā sūdayāmi || 17 || cātustriṁśad vajīno devāban-  
dhor vāṅkrīr āśvasya svādhitiḥ sām eti | āchīdrā gātrā va-  
yūnā kṛiṇota pārśh-parur anughūshya vī śasta || 18 ||



O victory horse, the way you trot, the way you sit, you roll on the ground, the actions of your nimble foot, and also all that you drink and the grass that you eat—all these sights are enchanting to the distinguished visitors. 14

O victory horse, the smoke coming out of the kitchen may not cause irritation to you. The heat of the glowing cauldron with its fragrant contents may not terrify you. O horse, you have been declared victorious and the ceremony is in your honour and every one present in the distinguished gallery is honouring you with slogans of loud praise. 15

The victory horse is covered with highly attractive cloth, worthy of appreciation; with golden trappings and decorations. And the horse is provided with special head-ropes and foot-ropes. No wonder the distinguished visitors are impressed. 16

O victory horse, whilst on the battlefield you have been goaded forward, either with heels or with whips, and you have borne a good deal of hardship all through. Now you will enjoy rest and relax at this ceremony of welcome. For bringing you relief, the priests are offering oblation to the fire with prayers to the divine. 17

The victory horse has thirty-four ribs on both the sides which are exposed to attack during battle. O surgeons, dress up all these wounds with skill, so that the limbs may regain their vigour and dress up every joint, one by one, with care. 18

एकस्त्वष्टरश्वस्या विशस्ता द्वा यन्तारा भवतस्तथ कृतुः ।  
 या ते गात्राणामनुया कृणोमि ताता पिण्डानां प्र जुहाम्यमो ॥१९॥  
 मा त्वा तपस्त्रिय आत्मापियन्त मा स्वधितिस्तन्व आ तिष्ठिपते ।  
 मा ते गृध्रुरविशस्तातिहाय छिद्रा गात्राप्यसिना मिथू कः ॥२०॥  
 न वा उ एतन्मित्रयसे न रिष्यसि देवा इदेषि पृथिभिः सुगेभिः ।  
 हरी ते युञ्जा पृषती अभूतामुपास्वाद्वाजी धुरि रासभस्य ॥२१॥  
 सुगव्यं नो वाजी स्वश्व्यं पुंसः पुत्रौ उत विश्वापुषं रयिम ।  
 अनागास्त्वं नो अदितिः कृणोतु क्षत्रं नो अश्वो वनतां हविष्मान् ॥२२॥

ekas .

tváshtur áshvasyā viśastā dva yantārā bhavatas tātha kṛtūh |  
 yā te gātrāṇām ṛituthā kṛiṇōmi tā-tā piṇḍanām prajuhomy  
 agnau || 19 || mā tvā tapat priyā ātmāpiyāntam ma svādhi-  
 tis tanvā ā tisthīpat te | mā te gṛidhrūr avishastātihāya  
 chidrā gātrāṇy asinā mīthū kah || 20 || mā vā u etān mri-  
 yase nā rishyasi devān id eshi pathibhiḥ sugēbhiḥ | hārī  
 te yūñjā pṛishatī abhūtām ūpāsthād vājī dhurī rāsabhasya  
 || 21 || sugāvyaṁ no vājī śvāshvyam puṁsāḥ putrān utā vi-  
 śvāpūsham rayīm | anagāstvān no āditiḥ kṛiṇotu kshatrān  
 no āśvo vanatām havīshman || 22 ||

( १६३ ) त्रिष्टुप्पुनरातमं सूक्तम्

(१-१३) ययोदशर्चस्यास्य सूक्तस्योच्यो दीप्यमा ऋषिः । अश्वो देवता । त्रिष्टुप् छन्दः ॥

॥१॥ यदक्रन्दः प्रथमं जायमान उद्यन्तस्मुद्राद्भुत वा पुरीषात् ।  
 स्येनस्य पक्षा हरिणस्य बाह्व उपस्तुत्यं महि जातं ते अर्वन् ॥१॥

163.

Yād ákrandah prathamām jáyamāna udyán samudhrād  
 utā vā pūrishāt | syenāsya pakshā harināsya bāhū upastū-  
 tyam māhi jātām te arvan || 1 ||

There is only one immolator which can kill the radiant horse, that is the time—killer of all. Whilst there are two to take care of him (the horse himself and his master rider), such of the limbs of the horse I take care of according to the seasons, (to give protection from heat and cold) and to heal up its wounds, hot fomentations are given to the swollen tumours. 19

Let not your precious body grieve you, O victory horse, for you will be healthy very soon. Let not the fear of surgical knives linger in your body. May you not be treated by greedy and unskilful surgeons giving undue pain to your limbs with their knives. 20

O horse, injured may you be, but we will not allow you to die. No more tortures for you, for you have served us nobly in an auspicious cause. You will be fit again to join the battles with redoubled valour, speed of the deer and the roar of the horse-chariot wheels. 21

May this victory horse bring to us all-sustaining wealth, cows, excellent horses of male offspring. May the spirited steed cure us of wickedness. May this horse, honoured in ceremony, procure for us bodily vigour. 22

O sun, we glorify your rising. At times you appear to be springing from the firmament or from the ocean with the roar of sea-waves. You rise higher and higher as if possessed with the wings of a falcon and the limbs of a deer. 1

यमेनं दत्तं त्रितं गन्मायुनग्निन्द्रं एणं प्रथमो अर्धतिष्ठत् ।  
 गन्धर्वो अस्य रशुनामगृभ्णात्सुरादश्च वसवो निरंतष्ट ॥२॥  
 असि यमो अस्यादित्यो अर्धत्रासि त्रितो गुह्येन व्रतेन ।  
 असि सोमैः समया विपृक्त आहुस्ते त्रीणि दिवि बन्धनानि ॥३॥  
 त्रीणि त आहुर्दिवि बन्धनानि त्रीण्यप्सु त्रीण्यन्तः संमुद्रे ।  
 उतेव मे वरुणश्छन्त्स्यर्धव्यत्रा त आहुः परमं जुनिव्रम् ॥४॥

yamēna dattāṁ tritā enam  
 āyunag indra- enam prathamó ádhy atishṭhat | gandharvó  
 asya raṣanām agribhñāt sūrād áṣyam vasavo nír atasṭha  
 || 2 || ási yamó ásy ādityó arvann ási tritó gúhyena vra-  
 tēna | ási sómēna samáyā víprikta āhús te trīṇi divi bān-  
 dhanāni || 3 || trīṇi ta āhur divi bāndhanāni trīṇy apsū trīṇy  
 antáh samudrē | utēva me vāruṇaṣ chantsy arvan yātrā ta  
 āhúḥ paramām janítram || 4 ||

इमा ते वाजिन्नयुमार्जनानीमा शफानां सन्निर्तिधाना ।  
 अत्रा ते भद्रा रशुना अपश्यमृतस्य या अभिरक्षन्ति गोपाः ॥५॥  
 आत्मानं ते मनसारादजानामवो दिवा पतयन्तं पतङ्गम् ।  
 शिरो अपश्यं पृथिभिः सुगेभिररेणुभिर्जहमानं पतन्नि ॥६॥  
 अत्रा ते रूपमुत्तममपश्यं जिगीषमाणमिष आ पदे गोः ।  
 यदा ते मर्तो अनु भोगमानळादिद्रसिष्ठ ओपधीरजीगः ॥७॥

imā te vājinn avamārjanānīmā  
 ṣaphānām sanitūr nidhānā | ātrā te bhadrá raṣanā apaṣyam  
 rītāsya yā abhirākshanti gopāḥ || 5 ||

ātmanām te mānasārād ajānām avó divā patáyantam  
 patamgām | śīro apasyam pathibhiḥ sugēbbhir areṇúbhir  
 jéhaunānam patatī || 6 || ātrā te rūpām uttamām apaṣyam  
 jīgishamāṇam ishā á padé góḥ | yadā te mārto ānu bhó-  
 gam ānaḥ ād id grāsishṭha óshadbhir ajigab || 7 ||

The rising sun resembles a horse with a rider on. It looks like a gift from the supreme law-giver and harnessed by the divine floater. The resplendent Lord appears to be riding on him and the cosmic wind holds its reins. O cosmic architect, you have fabricated this horse from that luminous giant body. 2

O sun, you are the law-giver; you are the luminous giant and you float as if by a mysterious act. You are associated with the moon also. The sages say that you have three stations in the luminous space. 3

They also say that you have three stations in heaven and three on the earth and three in the interspace. You also seem to be one with the ocean and your form is most charming while arising out of waters. 4

O sun, you are the victory horse of the cosmic ceremonial. I have beheld your purifying regions, these impressions of your hoofs, participating in the ceremony. Here are your auspicious reins, which are the protectors of the rites that preserve it. 5

I recognize in my mind your form afar off, going from the earth below, by way of heaven to the midday sun. I behold your head soaring aloft and mounting quickly by unobstructed paths, unsullied by dust. 6

I behold most your excellent form as if anxiously looking round for food on this earth, whilst you come up. It appears as if your attendant brings you near your provender, which you start consuming with immense pleasure. 7

अनु त्वा रथो अनु मयीं अर्वन्नु गावोऽनु भगः कनीनाम् ।  
 अनु व्रातास्तव सख्यमायुरनु देवा ममिरे वीर्यं ते ॥८॥  
 हिरण्यभृङ्गोऽयौ अस्तु पादा मनोजवा अवर इन्द्रं आसीत् ।  
 देवा इदस्य हविरयमावृण्यो अर्वन्ते प्रथमो अध्यतिष्ठत् ॥९॥  
 ईर्मास्तासः सिलिकमभ्यमासुः सं शूरणासो दिव्यासो अत्याः ।  
 हंसा इव श्रेणिशो यतन्ते यदाक्षिपुर्विव्यमञ्जमर्थाः ॥१०॥

ānu tvā

rātho ānu māryo arvann ānu gāvó 'nu bhágaḥ kanínām |  
 ānu vrátāsas tāva sakhyām iyur ānur devā mamire vīryām  
 te || 8 || hīranyaṣṛiṅgó 'yo asya pādā mánojavā ávara ín-  
 dra āsit | devā id asya havirádyam āyan yó árvantam pra-  
 thamo adhyátishṭhat || 9 || írmántāsaḥ sílikamadhyamāsaḥ  
 sám śūraṇāso divyāso átyāḥ | haṁsā iva śreṇiśo yatante  
 yád ākshishur divyām ājman āśvāḥ || 10 ||

तव शरीरं पतयिष्वर्वन्तव चित्तं वात इव धर्जीमान् ।  
 तव शृङ्गाणि विष्टिता पुरुत्रारण्येषु जम्बुराणा चरन्ति ॥११॥  
 उप प्रागाच्छसनं वाज्यवीं देवद्रीचा मनसा दीध्यानः ।  
 अजः पुरो नीयते नाभिरस्यानुं पश्चात्कुवयो यन्ति रेभाः ॥१२॥  
 उप प्रागात्परमं यत्सधस्यमवो अच्छा पितरं मातरं च ।  
 अद्या देवाञ्जष्टमो हि गम्या अथा शास्ते दाशुषे वार्याणि ॥१३॥

tāva śārīram patayishuv arvan tāva cittām vāta iva  
 dhrajīmān | tāva ṣṛiṅgāṇi viśṭhitā purutrāraṇyeshu jārbhu-  
 rāṇā caranti || 11 || ūpa prāgāc chāsanaṁ vājy ārvā deva-  
 drīcā mānasā dīdhyānaḥ | ajāḥ puró nīyate nābhīr asyānu  
 paścāt kavāyo yanti rebhāḥ || 12 || ūpa prāgāt paramām  
 yāt sadhāsthām ārvāṇ āchā pitāram mātāram ca | adyā  
 devāṇ jushṭatamo hī gamyā āthā śāste daśuṣhe vāryāṇi  
 || 13 ||



O sun, you look like a chariot with horses attached to it, and there are men to attend on you and cattle to follow you. It looks as if lovely maidens wait upon you; troops and demi-gods follow you; they have sought your friendship. O sun, the Nature's bounties themselves admire your vigour. 8

His mien is of gold; his feet are of iron and fleet as thought. The supreme self seems inferior to him, in speed. All the beauties of Nature come to participate in the glory of the sun. And it appears as if the resplendent Lord himself first used this horse for his mount. 9

The full haunched, slender-waisted, high-spirited and celestial coursers (of the sun), may you gallop along like swans in rows, while the rays of the sun spread along the heavenly path. 10

Your body, O solar horse, is made for motion. Your mind is as rapid as the wind; the hair of your mien tossed in manifold directions and spread beautifully in the forest. 11

The swift sun-horse approaches the place of rest, meditating with mind intent upon Nature's glories. The setting sun is preceded by an evening dusk as if bound to him. The priests and singers chant their parting hymns at this hour. 12

The sun-horse reaches the loftiest place, the source of its origin. May he approach Nature's bounties and cause to bestow prosperity to the dedicated worshipper. 13



The all-pervading air is the middle brother of this sun, the benign priest, who is worthy of being propitiated and who is the protector of all and the butter-fed fire is his third brother. Of them, I behold the sun who has seven sons and is the lord of all subjects. 1

They yoke the seven to the one-wheeled car. One horse named *sapta* bears it along : the three-axled wheel (or the wheel with three hubs) is undecaying; it is always firm in its grip ; and in it all these regions of the universe abide. 2

The seven who preside over the seven-wheeled chariot are the seven horses who draw it; seven sisters ride it together, and in it are deposited the seven forms of sacrifices or utterances. 3

Who was the one, who could see the first born ? Who was that boneless from which the long-ones were produced ? Where were the breath, blood and the soul of this earth ? Who was the first to raise these questions to the sage ? 4

पाकः पृच्छामि मनसाविजानन्देवानामेना निहिता पदानि ।  
वत्से वप्स्येऽधि सप्त तन्तुन्वि तन्निरे कवय औत्वा उ ॥५॥

pākaḥ pri-  
chāmi mānasāvijānan devānām enā nīhitā padāni | vatsé  
bashkāyé 'dhi saptā tāntūn ví tannire kavāya ōtvā u  
|| 5 ||

॥१५॥ अचिकित्वाञ्चिकितुपश्चिदत्र कवीन्पृच्छामि विद्वाने न विद्वान् ।  
वि यस्तस्तम्भ पळिमा रजांस्यजस्य रूपे किमपि स्विदेकम् ॥६॥  
इह ब्रवीतु य ईमङ्ग वेदास्य वामस्य निहितं पदं वेः ।  
शीर्ष्णः क्षीरं दुहते गावो अस्य वृद्धिं वसाना उदकं पदापुः ॥७॥  
माता पितरमृत आ बभाज धीत्यग्रे मनसा सं हि जग्मे ।  
सा बभत्सुर्गर्भरसा निविद्धा नमस्वन्त इदुपवाकमीयुः ॥८॥  
युक्ता मातासीद्दुरि दक्षिणाया अतिष्ठद्गर्भो वृजनीष्वन्तः ।  
अमीमेद्वत्सो अनु गार्मपश्यद्विश्वरूप्यं त्रिषु योजनेषु ॥९॥  
तिस्रो मातृस्त्रीन्पितृन्विभ्रदेक ऊर्ध्वस्तस्थौ नेमवं ग्लापयन्ति ।  
मन्त्रयन्ते दिवो अमुष्यं पृष्ठे विश्वविदं वाचमविश्वमिन्वाम् ॥१०॥

ācikitvāñ cikitūṣhaṣ cid ātra kavīn prichāmi vidvāne  
nā vidyān | ví yās tastāmbha śhāl imā rājānsy ajāsya rūpé  
kīm āpi svid ékam || 6 || ihā bravītu yā im aṅgā védāsyā  
vāmāsya nīhitam padām vēḥ | śīrṣṇāḥ kshīrām duhrate  
gāvo asya vavriṁ vāsanaṁ udakām padāpuḥ || 7 || mātā pi-  
tāraṁ ritā ā babhāja dhīty āgre mānasā sāṁ hí jagmú | sã  
bābhatsúr gārbbharasā nīviddbā nāmasvanta id upavākām  
iyuh || 8 || yukta mātāsīd dhurī dākshīṇāyā ātishṭhad gārbbho  
vrijanīshv antāḥ | āmīmed vatsó ānu gām apasyad viṣvarū-  
pyām trishū yójaneshu || 9 || tisrō mātṛś trīn pitṛīn bābhrad  
éka ūrdhvās tasthau nēm āvā glāpayanti | mantrāyante  
divó amūshya prishṭhé viṣvavidāṁ vācam āviṣvaminvām  
|| 10 ||

Immature (in understanding), undiscerning in mind, as I am, I inquire about those things (of those strides) which are hidden (even) from the super-powers. What are the seven threads in whom all abide, and which the sages have spread to envelop the sun ? 5

Ignorant, I inquire of the sages who know (the truth); not as one knowing (do I inquire), for the sake of (gaining) knowledge : What is that one supreme, who has upheld these six spheres in the form of the unborn? 6

Let him who knows this (truth) quickly declare it : The stride of the sun turning to the left (i. e. the divine half) is hidden. His rays pour down water from aloft. Putting on a visible form, they suck water with their feet. 7

The mother (earth) worships the father (the sun) with holy rites for the sake of water, but he has anticipated (her desires) in his mind; whereupon, desirous of progeny, she is penetrated by the dews of impregnation, and, (all) expectant of abundance, exchange words (of felicitations). 8

The mother (i.e., space) comes in contact with the southern yoke (southern hemisphere). Her embryo (water vapour) stood in the clouds. The calf (i.e., year) lowed (or desired to follow) the rays and saw the sun in all the three zones of the heavens. 9

The one alone (sun), having three mothers and three fathers, stood on high ; none ever over-weary him ; the (gods) on the summit of the sky take counsel, respecting him in a language all-comprehending, (but) not extending to all. 10

॥११॥ द्वादशारं नहि तज्जराय वर्वति चक्रं परि द्यामृतस्य ।  
 आ पुत्रा अग्ने मिथुनासो अत्र सप्त शतानि विंशतिश्च तस्थुः ॥११॥  
 पञ्चपादं पितरं द्वादशाकृतिं दिव आहुः परे अर्धे पुरोषिणम् ।  
 अथेमे अन्य उपरे विचक्षणं सप्तचक्रे पठरं आहुरर्पितम् ॥१२॥  
 पञ्चरे चक्रे परिवर्तमाने तस्मिन्ना तस्थुर्भुवनानि विश्वा ।  
 तस्य नाक्षस्तप्यते भूरिभारः सनादेव न शीर्यते सनाभिः ॥१३॥

dvādaśāraṃ nahi tāj jārāya vārvarti cakrāṃ pāri dyām  
 ritāsya | ā putrā agne mithunāso ātra sapta śatāni viṃśatiś  
 ca tasthuh || 11 || pañcapādāṃ pitāraṃ dvādaśākṛitiṃ divā  
 āhuh pāre ārdhe puriṣiṇam | āthemé anyā upare vicāksha-  
 nām saptaçakre śaḍlara āhur ārpitaṃ || 12 || pāñcāre cakre  
 parivārtamāne tāsmiṇ ā tasthur bhūvanāni viśvā | tāsyā  
 nākshas tapyate bhūribhāraḥ sanād evā nā śīryate sanā-  
 bhiḥ || 13 ||

सनेमि चक्रमजरं वि वावृत उत्तानायां दशं युक्ता बंहन्ति ।  
 सूर्यस्य चक्षु रजसैत्यावृतं तस्मिन्नापिता भुवनानि विश्वा ॥११॥  
 साकंजानां सप्तयमाहुरेकं पळियुमा कपयो देवजा इति ।  
 तेषामिष्टानि विहितानि धामशः स्वये रजन्ते विकृतानि रूपशः ॥१२॥

sānemi cakrāṃ ajāraṃ vi vāvṛita uttānāyām  
 dāśa yuktā bahanti | sūryasya cākshu rajasaity āvṛitaṃ tā-  
 smiṇ ārpitā bhūvanāni viśvā || 14 || sākañjānām saptaātham  
 ahur ekajām śaḍ id yamā rishayo devajā iti | teshām  
 iṣṭāni vihitāni dhāmaśa śbātré rejante vikṛitāni rūpaśaḥ  
 || 15 ||



The twelve-spoked wheel of the true (sun) revolves round the heavens, and never (tends) to decay : seven hundred and twenty children in pairs, O sun, abide in it. 11

They call (him, i.e., the sun) a father having five feet and twelve forms and one possessed of rain-water in the upper half of the heavens. And these and some others call (the sun) as fixed in the chariot, having seven wheels and six spokes. 12

All beings abide in this five-spoked revolving wheel; the heavy loaded axle gets never heated; though in motion since eternal time, it knows no wear or tear (it does not give way from its hub). 13

The seven-fellied, undecaying wheel repeatedly revolves, yoked on the extended side with ten (horses) and it bears (the entire world); the orb of the sun proceeds, invested with water, and in it are all beings deposited. 14

Of these (seasons) born together, the seventh is called as born of one. The six alone are born in pairs; they move on and are born of god (the sun). Sacrifices pertaining to them are performed at proper periods, and for him who presides, the auxiliary sacrifices continue in various forms. 15

॥१७॥

स्त्रियः सतीस्ताँ उ मे पुंस आहुः पश्यदक्षणात्त्र वि चेतदुन्धः ।  
 कविर्यः पुत्रः स ईमा चिकेत यस्ता विजानात्स पितुष्पितासत् ॥१६॥  
 अयः परेण पर एनावरेण पदा वत्सं विभ्रंती गौरुदस्थात् ।  
 सा कद्रीची कं स्विदर्धं परागात्कं स्वित्सूते नहि युधे अन्तः ॥१७॥  
 अयः परेण पितरं यो अस्यानुवेदं पर एनावरेण ।  
 कवीयमानः क इह प्र वोचद्देवं मनः कुतो अधि प्रजातम् ॥१८॥

striyah satīś tāñ u me puṁsā āhuḥ paśyad akṣhaṇvān  
 nā vi cetad andhāḥ | kavir yāḥ putrāḥ sá īm ā ciketa yās  
 tā vijānāt sá pituś pitāsāt || 16 || avāḥ pāreṇa parā enā-  
 vareṇa padā vatsam bibhratī gauṛ úd asthāt | sá kadricī  
 kām svid ārdham pārāgāt kvā svit sūte nahī yūthē antāḥ  
 || 17 || avāḥ pāreṇa pitāraṁ yó asyānuvēda parā enāvareṇa |  
 kavīyāmānaḥ kā ihā prā vocad devām mānaḥ kúto ādhi  
 prājātam || 18 ||

ये अर्वाश्चस्ताँ उ परांच आहुयें पराश्चस्ताँ उ अर्वांच आहुः ।  
 इन्द्रश्च या चक्रयुः सोमं तानि धुरा न युक्ता रजसो वहन्ति ॥१९॥  
 द्वा सुपर्णा सुयुजा सखाया समानं वृक्षं परि पस्वजाते ।  
 तयोरन्यः पिप्पलं स्वाद्वत्पनश्चन्नन्यो अभि चाकशीति ॥२०॥

yé arvāñcas tāñ u pārāca āhur yé pārāñcas  
 tāñ u arvāca āhuḥ | indraś ca yā cakráthuḥ soma tāni  
 dhurā ná yuktā rájaso vahanti || 19 || dvā suparnā sayújā  
 sákhāyā samānām vṛikṣhām pári shasvajāte | tāvor anyāḥ  
 píppalaṁ svādv átty ānaṣnann anyó abhi cākaśīti || 20 ||

They, though females, have been called males, so we hear. He who has eyes beholds; the blind man does not see; he who is a sage-son understands this; and he who so discriminates is the father of the father. 16

The cow gets up, bearing the calf (which holds) the hind leg with the front and the front leg with the hind one. Whither does she go ? To which half does she go ? She delivers the young calf somewhere and not amidst the herd. 17

Where is such a wise man who knows its (calf's) father (the sun) as one traversing the lower from the upper half (in respect to the celestial region) and the upper from the lower half (in respect to the terrestrial region) ? Where is such a person who knows from whence the shining mind (moon) has been born ? Let him come and tell us if he knows. 18

Those which (the sages) have termed descending (or moving in the lower half), they have also termed ascending (or moving in the upper half) ; and those they have termed ascending, they have also called descending ; and those orbits which you, the moon and the sun, have made, bear along the worlds like (oxen) yoked to a chariot. 19

Two birds which are closely associated and intimate friends perch on the same tree. Of them one (the lower soul) tastes of its fruits ; the other (the supreme Lord) shines resplendently without tasting. 20

॥१८॥

यत्रा सुपर्णा अमृतस्य भागमनिमेषं विदधाभिस्वरन्ति ।  
 इनो विश्वस्य भुवनस्य गोपाः स मा धीरः पाकमत्रा विवेश ॥२१॥  
 यस्मिन्वृक्षे मध्वदः सुपर्णा निविशन्ते सुवते चाधि विश्वे ।  
 तस्येदाहुः पिप्पलं स्वादये तन्नोन्नश्यः पितरं न वेद ॥२२॥

yātrā suparnā amṛitasya bhāgām ānimeshaṃ vidāthā-  
 bhisváranti | inó víśvasya bhúvanasya gopāḥ sá mā dhírah  
 pákam átrā vivesa ॥ 21 ॥ yásmin vṛikshé madhvádah su-  
 parnā nivishānte súvate cádhi víśve | tásyéd āhuḥ píppalam  
 svādv āgre tán nón naṣad yāḥ pitáram ná véda ॥ 22 ॥

यद्गायत्रे अधि गायत्रमाहितं त्रेष्टुभाद्वा त्रेष्टुभं निरतक्षत ।  
 यद्वा जगज्जगत्याहितं पदं य इत्तद्विदुस्ते अमृतत्वमानशुः ॥२३॥  
 गायत्रेण प्रति मिमीते अर्कमर्केण साम त्रेष्टुभेन वाकम् ।  
 वाकेन वाकं द्विपदा चतुष्पदाक्षरेण मिमते सप्त वाणीः ॥२४॥  
 जगता सिन्धुं दिव्यस्तभायद्रथन्तरे सूर्यं पर्यपश्यत् ।  
 गायत्रस्य समिधस्तिस्त्र आहुस्ततो मूढा प्र रिरिचे महित्वा ॥२५॥

yād  
 gāyatre ādhi gāyatrām āhitam traishṭubhād vā traishṭu-  
 bham nirátakshata | yād vā jāgaj jāgaty āhitam padām yā  
 it tād vidús té amṛitatvām ānaśuḥ ॥ 23 ॥ gāyatreṇa prāti  
 mimīte arkām arkēṇa sāma traishṭubhena vākām | vākēna  
 vākām dvipādā cātushpadākshāreṇa mimate sapṭá vāṇīḥ  
 ॥ 24 ॥ jāgatā síndhum divy āstabhāyad rathamtaré sūryam  
 páry apaśyat | gāyatrāsya samídhas tistrá āhus táto mahná  
 prá ririce mahitvá ॥ 25 ॥

Where the beautiful birds (rays) cognizant (of their functions), constantly sing the glory of eternal ambrosia ; there has the Lord and steadfast protector of all beings consigned me, (though) immature in wisdom. 21

On the tree, whereon the beautiful birds taste the sweetness, where they all rest and again bring forth their offerings,—on its top, they say, the fruits are sweet, but the one who knows not the father (of the universe) has no privilege to enjoy them. [Tree=sun or the supreme Lord ; beautiful birds=rays of the sun, or lower selves]. 22

They, who know the support of *gayatri* on *gayatri*, the support of *tristubh* on *tristubh*, and the support of *jagati* on *jagati*, know the eternal. [*Gayatri* is a metre of 24 syllables, *tristubh* of 44 syllables and *jagati* of 48 syllables. Figuratively they represent fire, air and the sun of the terrestrial, interspatial and celestial regions]. 23

He, the Lord, constructs the *Rks* with *gayatri* prayers (of 24 syllables) ; with the *rks* he constructs the *Saman* ; and with the *tristubh* (of 44 syllables) the *Yajuh* couplet (or triplet) ; with the couplet (or triplet), he constructs the *Atharvan* hymns with (verses of) two or four distichs and subsequently with the syllable, they (the poets) construe the seven metres. 24

With the stanzas in the *jagati* metre (of 48 syllables), he fixed the milky way (or rain) in the heaven, and surveyed the sun in the interspace (or *rathantara* psalm). They have declared three divisions of the *gayatri* metre (divisions of time: past, present and future) whence the creator or Lord surpasses (all the rest) in authority and grandeur. 25

॥ २६ ॥ उप क्वये सुदुग्धं धेनुमेतां सुहस्तां गोधुगुत दोहदेनाम् ।  
 श्रेष्ठं सुवं सीविता साविपन्नोऽभीष्टो घर्मस्तदु पु प्र वोचम् ॥ २६ ॥  
 हिङ्गुष्णती वसुपत्नी वसूनां वत्समिच्छन्ती मर्नसाभ्यागात् ।  
 दुहानश्विभ्यां पयो अघ्नयेयं सा वर्धतां महते सोभगाय ॥ २७ ॥

úpa hvaye sudúghām dhenúm etām suhásto godhúg utá  
 dohad enām |śrēsthām savām savitā sāvishan no 'bhiddho  
 gharmás tād u shú prá vocam ॥ 26 ॥ hiṅkriṇvatī vasupátnī  
 vásūnām vatsām ichántī mánasābhy āgāt | duhām aśví-  
 bhyām páyo aghnyéyām sá vardhatām mahatē saúbhagāya  
 ॥ 27 ॥

गौरमीमेदतु वत्सं मिपन्तं मुर्धानं हिङ्गुष्णोन्मातृवा उ ।  
 सक्राणं घर्ममभि वावशाना मिमाति मायुं पयते पयोभिः ॥ २८ ॥  
 अयं स शिङ्गे येन गौरभीवृता मिमाति मायुं ध्वसनावधि श्रिता ।  
 सा चित्तिभिर्नि हि चकार मर्त्यं विद्युद्वर्न्ती प्रति वव्रिमौहत् ॥ २९ ॥  
 अनच्छये तुरगात् जीवमेज्जुवं मध्य आ पस्त्यानाम् ।  
 जीवो मृतस्य चरति स्वधाभिरमर्त्यो मर्त्येना सयोनिः ॥ ३० ॥

gaúr amīmed ánu vatsám mishántam mūrdhānam  
 hīṇā akrīṇon mātavá u | śrīkvāṇam gharmám abhí vāva-  
 ṣāná mīmāti māyúm páyate páyobhiḥ ॥ 28 ॥ ayám sá śīn-  
 kte yēna gaúr abhívṛita mīmāti māyúm dhvasānav ādhi  
 śritá | sá cittibhir ní hí cakāra mártyaṁ vidyúd bhāvanti  
 práti vavrim auhata ॥ 29 ॥ anác chayo turágatu jīvám éjad  
 dhruvám mādhyā á pastyānāni | jīvo mṛitāsya carati sva-  
 dhābhir āmartyo mártycnā sáyoniḥ ॥ 30 ॥ १० ॥



I invoke the milch cow (the cloud) that is easily milked, that the handy milker may milk her; may the creator accept our excellent libation, that His cosmic energy (heat) may (thereby) increase ; it is for this, verily, that I earnestly invoke Him. [Cow=cloud, milk=rain, milker=wind; and again, cow=divine speech, milk=knowledge, milker=preceptor]. 26

She comes lowing, abounding in riches (products); desiring her calf in her mind ; may this cow grant her milk to the cosmic twins; may she thrive for our great advantage. [Calf=world or mankind; cow=cloud, milk=rain; and again calf=the seeker, or self ; cow=divine speech; milk=knowledge]. 27

The cow lows standing by calf with eyes half-closed, and caresses the calf with affection, licking the forehead ; she conveys her warm udders to the mouth of the calf; she bellows and feeds the calf with her milk. 28

He, (the calf), too, bellows, and encompassed by him is the cow uttering inarticulate sounds, as she repairs to her stall; (influenced) by her instincts, she behaves like a human being, and radiant as lightning, manifests her beautiful form. [Calf=cloud ; cow=earth ; refers to the thunder-clouds encompassing the earth, with occasional flashes of lightning]. 29

The soul, endowed with life-breath and fast speed, goes out and the dead body is left behind in the house. The immortal soul, hitherto living in the mortal body, keeps, on moving from life to life by its own nature. 30



॥ ३१ ॥

अपश्यं गोपामनिपद्यमानमा च परा च पृथिविभ्ररन्तम् ।  
 स सध्रीचीः स विपूचीर्वसान् आ वरीवर्ति भुवनेष्वन्तः ॥३१॥  
 य ई चकार न सो अस्य वेद य ई ददशं हिरुगिन्नु तस्मात् ।  
 स मानुर्योना परिवीतो अन्तर्वहप्रजा निर्रतिमा विवेश ॥३२॥  
 योमै पिता जनिता नाभिरन्न बन्धुमै माता पृथिवी महीयम् ।  
 उत्तानयोश्चम्योऽर्योनिरन्तरत्रा पिता दुहितुर्गर्भमाधोत् ॥३३॥

āpaśyaṃ gopāṃ ānipadyamānam ā ca parā ca pathī-  
 bhiḥ cārantam | sā sadhrīciḥ sā viśhūciḥ vāsāna ā varīvartī  
 bhūvaneshv antāḥ || 31 || yā īm cakāra nā sō asyā veda yā  
 īm dadārśa hīrug īn nū tāsmāt | sā mātūr yōnā pārivīto  
 antār bahuprajā nirritim ā viveśa || 32 || dyaūr me pitā ja-  
 nitā nābhir ātra bāndhur me mātā pṛithivī mahīyām | uttā-  
 nāyoḥ camvōr yōnir antār ātra pitā duhitūr gārbham ādhāt  
 || 33 ||

पृच्छामि त्वा परमन्तं पृथिव्याः पृच्छामि यत्र भुवनस्य नाभिः ।  
 पृच्छामि त्वा वृष्णो अश्वस्य रेतः पृच्छामि वाचः परमं व्योम ॥३४॥  
 इयं वेदिः परो अन्तः पृथिव्या अयं यज्ञो भुवनस्य नाभिः ।  
 अयं सोमो वृष्णो अश्वस्य रेतो ब्रह्मायं वाचः परमं व्योम ॥३५॥

pṛichāmi tvā param āntam pṛithivyāḥ pṛichāmi yātra  
 bhūvanasya nābhiḥ | pṛichāmi tvā vṛṣṇo aśvasya rētaḥ  
 pṛichāmi vācāḥ paramām vyōma || 34 || iyām vēdiḥ pāro  
 āntaḥ pṛithivyā ayām yajñō bhūvanasya nābhiḥ | ayām  
 sōmo vṛṣṇo aśvasya rēto brahmāyām vācāḥ paramām  
 vyōma || 35 ||

I have beheld the unwearied protector of the universe, the sun, travelling (spirally) upwards and downwards by various orbits ; invested with aggregative and diffusive radiance, he revolves in the midst of the regions. 31

He who was brought to life in body does not know of it. He who sees it, is (now) concealed from it. It is hemmed in the womb of the mother, is subject to many births and finally merges into the eternity. [He=Brahman and also Eternal Time; it=lower self and also day]. 32

The heaven (or the sun) is my parent and progenitor; the navel (of the earth) is my kinsman; the spacious earth is my mother. In between the two extended flaps lies the uterus. Herein the father has deposited the germs (of the fruitfulness) of the daughter, dawn. [Father=sun, mother=earth, kinsman=earth's navel, daughter=dawn, germ=rain]. 33

I ask you, what is the uttermost end of the earth; I ask you, what is the navel of the world; I ask you, what is the fecundating power of the rain-shedding steed; I ask you, what is the supreme space of (holy) speech? 34

The altar is the uttermost end of the earth; this sacrifice is the navel of the world. The herb offering is the fecundating power (semen) of this rain-shedding steed. This Lord is the supreme space of (holy) speech. 35

स॒ताधि॒र्गर्भा॑ भुव॒नस्य॑ रे॒तो वि॒ष्णोस्तिष्ठ॑न्ति प्र॒दिशा॑ वि॒धर्मे॑णि ।  
 ते धी॒तिभि॑र्मन॒सा ते वि॑पु॒श्चितः॑ परि॒भुवः॑ परि॒ भव॑न्ति वि॒श्वतः॑ ॥३६॥  
 न वि॒ जाना॑मि यदि॒वेदम॑स्मि नि॒प्यः सं॑ने॒हो मन॑सा च॒रामि॑ ।  
 य॒दा मा॑गं॒प्रथ॑म॒जा कृ॒तस्या॑दि॒द्वाचो॑ अ॒श्रुवे॑ भ॒गम॑स्याः ॥३७॥

saptardhagarbhā bhūvanasya reto vishṇos tisṭhanti pra-  
 diśa vīdharmanī | té dhītībhīr mānasā té vipaścitāḥ pari-  
 bhūvaḥ pāri bhavanti viśvataḥ ॥ 36 ॥ nā vī jānāmi yād ive-  
 dām āsmi nīpyāḥ saṁnaddho mānasā carāmi | yadā māgan  
 prathamajāḥ ritāsyād it vācō aśruve bhāgam asyāḥ ॥ 37 ॥

अ॒पाद् प्रा॒देति॑ स्व॒धया॑ गृ॒भीतोऽम॑र्त्यो म॒र्त्येना॑ स॒योनिः॑ ।  
 ता श॒श्वन्ता॑ वि॒पुची॑ना वि॒यन्ता॑ न्य॒न्यं चि॑क्युर्न नि चि॒क्युर॑न्यम् ॥३८॥  
 ऋ॒चो अ॒क्षरे॑ पर॒मे व्यो॑म॒न्यसि॑न्दे॒वा अधि॑ वि॒श्वे नि॒षेदुः॑ ।  
 यस्त॑न्न वेद॒ किमु॑चा क॑रिष्यति य इत्तद्विदुस्त इ॒मे समा॑सते ॥३९॥  
 नु॒यव॑साद्भ॒गव॑ती हि भु॒या अथो॑ व॒यं भ॑गवन्तः स्याम ।  
 अ॒दि तृ॑णम॒घ्ने वि॒श्वदा॑नीं पि॒वं शु॒द्धमु॑दकमा॒चर॑न्ती ॥४०॥

āpan prān eti svadhāyā grībhīto 'martyo mārtynā sāyo-  
 niḥ | tā śaśvantā viśhūcinā viyāntā ny ānyām cikyūr nā  
 nī cikyur anyām ॥ 38 ॥ ṛicō akshare paramē vyōman yā-  
 smin devā ādhi viśve nishedūḥ | yās tān nā vēda kīm ṛicā  
 karishyati yā it tād vidūs tā imē sām āsate ॥ 39 ॥ sūyavasād  
 bhāgavatī hī bhūyā ātho vayām bhāgavantaḥ syāma | ad-  
 dhī trīṇam aghnye viśvadānīm pīva śuddhām udakām āci-  
 rantī ॥ 40 ॥ 21 ॥

The seven half-embryos (the semen of the universe) are employed in the work of supporting (the universe) by the Lord's orders. Those wise ones consciously whirl round and round the earth. [Cosmic intelligence, ego and five abstracts—colour, taste, sound, touch and smell—as the seven.] 36

I distinguish not if I am this all, for I go perplexed and bound in mind ; when the first-born (perceptions) of the Holy Law reached me, then of this speech I first obtained a portion (of the meaning). 37

The immortal soul associated with the mortal body ceaselessly moves the lower (inferior) or the upper (superior) bodies according to its own actions. They both go always together and everywhere together ; (we, the men) have comprehended the one (whilst in the physical body) but have not comprehended the other (the soul free from body). 38

The supreme Lord is omnipresent like space and eternal like his word and all Nature's bounties have their repose in Him. What will he, who knows not this (divine principle), do with the Veda ? But they who know it, they come close to Him. 39

Come, may you be rich in milk through abundant fodder, that we may also be rich (in abundance) ; eat grass at all seasons, and roaming (at will), drink pure water. 40

॥२३॥

गौरीमिमाय सलिलानि तक्षत्येकपदी द्विपदी सा चतुष्पदी ।  
 अष्टापदी नवपदी बभूवुषी सहस्राक्षरा परमे व्योमन् ॥४१॥  
 तस्याः समुद्रा अधि वि क्षरन्ति तेन जीवन्ति प्रदिशश्चतस्रः ।  
 ततः क्षरत्यक्षरं तद्विश्वमुप जीवति ॥४२॥  
 शकमयं धूममारादपदयं विपुवतां पर पुनार्वरेण ।  
 उक्षाणं पृश्निमपचन्त वीरास्तानि धर्माणि प्रथमान्यासन् ॥४३॥

gaurīr mimāya salilāni tākshaty ékapadī dvipādī sā cá-  
 tushpadi | ashtāpadi nāvapadī babbūvūshī sahasrāksharā  
 paramé vyóman ॥ 41 ॥ tāsyaḥ samudrā ādhi ví ksharanti  
 téna jīvanti pradīśas cátasrah | tátaḥ ksharaty aksharáṃ  
 tád víśvam úpa jivati ॥ 42 ॥ śakamayam dhūmām ārád apa-  
 śyam vishūvātā parā enāvareṇa | ukshāṇam prīṣṇim apa-  
 canta vīrás tāni dhārmāṇi prathamāny āsan ॥ 43 ॥

त्रयः केशिनः क्रतुथा वि चक्षते संवत्सरे वपत एकं एषाम् ।  
 विश्वमेको अभि चष्टे शर्चाभिर्ग्राजिरेकस्य ददशे न रूपम् ॥४४॥  
 चत्वारि वाक्परिमिता पदानि तानि विदुर्ब्राह्मणा ये मनीषिणः ।  
 गुहा त्रीणि निहितानि नेद्वयन्ति तुरीयं वाचो मनुष्या वदन्ति ॥४५॥  
 इन्द्रं मित्रं वरुणमग्निमाहुरथो दिव्यः स सुपर्णो गरुत्मान् ।  
 एकं सद्विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ॥४६॥

trāyaḥ

keśīna rituthā ví cakshate samvatsarē vapata éka eśhām |  
 víśvam éko abhí cashte śácibhir dhrājir ékasya dadāṣe ná  
 rūpām ॥ 44 ॥ catvāri vāk párimitā padāni tāni vidur brāh-  
 maṇā yé manishīṇaḥ | gūhā trīṇi níhitā néṅgayanti turíyam  
 vācō manushyā vadanti ॥ 45 ॥ índram mītrām varuṇam  
 agnīm āhur átho divyāḥ sā suparṇō garutmán | ékaṃ sād  
 viprā babudhā vadanty agnīm yamām mātariśvānam āhuḥ  
 ॥ 46 ॥

The divine speech has been uttered enabling the thoughts to flow, and is one-footed, two-footed, four-footed, eight-footed, nine-footed or infinite in the innermost region of heart. 41

From her (i.e. from the divine speech) the clouds (or words) shed abundant rain, and thence (the people of) the four quarters live : thence the glory of the imperishable spreads and the universe is sustained. 42

I behold near (me) the smoky clouds ; and by that one arrives at the universal concept of inference of cause (the cosmic heat) from the effect. The priests have glorified with affectionate laurels that causal fire in the fire-rituals for such are their first duties. 43

The three, with beautiful tresses, look down in their several seasons upon the earth; one of them (fire) comes forth only once in a year (the ritual fire is established once in a year) ; the second one (the sun), by his acts, brightens the universe ; the course of the third one (air) is visible though not his form. 44

Four are the definite grades of speech ; those learned who are wise know them ; three deposited in secret, indicate no meaning ; men speak the fourth grade of speech. [Four grades of speech ; Om, Bhuh, Bhuvah, and Svah, also known as Para, Pasyanti, Madhyama and Vaikhari ; Para is the innermost at the origin ; pasyanti, pertains to heart, Madhyama to intellect, and Vaikhari, the phonetically expressed through the organs of speech.]. 45

They have styled (Him, God or the sun) *indra* (the resplendent), *mitra* (the surveyor), *varuna* (the venerable), *agni* (the adorable), and he is the celestial, well-winged *garutmat* (the great), for learned priests call one by many names as they speak of the adorable as *yama* (ordainer) and *matarisvan* (cosmic breath). 46



॥१६४॥

कृष्णं नित्यान् हरयः सुपर्णा अपो वसाना दिवमुत्पतन्ति ।  
 त आर्ववृत्रन्तसर्दनादृतस्यादिदृतेन पृथिवी व्युद्यते ॥४७॥  
 द्वादश प्रधयश्चक्रमेकं त्रीणि नभ्यानि क उ तश्चित् ।  
 तस्मिन्त्साकं त्रिंशता न शङ्खचोऽर्पिताः पृष्टिर्न चलाचलासः ॥४८॥  
 यस्ते स्तनः शशयो यो मयोभूयन् विश्वा पुष्यसि वार्याणि ।  
 यो रत्रधा वसुविद्यः सुदत्रः सरस्वति तमिह धातवे कः ॥४९॥

krishnām niyānam hārayaḥ suparnā apó vāsānā divam  
 ūt patanti | tā āvavṛitran sādānād ṛitāsyād id gṛhitēna pṛi-  
 thivī vy ūdyate || 47 || dvādaśa pradhāyaś cakram ēkaṁ  
 trīṇi nābhyaṇi kā u tāc aiketa | tasmīn sākām triṣatā nā  
 ṣaṅkāvo 'rpitāḥ shashtīr nā calācalāsaḥ || 48 || yās te stānaḥ  
 saśayó yó mayobhūr yēna vīsvā puśhyasi vāryāṇi | yó ra-  
 tnadhā vasuvīd yāḥ sudātraḥ sārāsvati tām ihā dhātave  
 kaḥ || 49 ||

यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्योसन् ।  
 ते ह नाकं महिमानः सचन्त यत्र पूर्वं साध्याः सन्ति देवाः ॥५०॥  
 समानमेतदुदकमुच्चैत्यव चार्हभिः ।  
 भूमिं पर्जन्या जिन्वन्ति दिवं जिन्वन्त्यग्नयः ॥५१॥  
 दिव्यं सुपर्णं वायुसं बृहन्तमपां गर्भं दर्शतमोषधीनाम् ।  
 अभीपतो वृष्टिभिस्तुर्पयन्तं सरस्वन्तमवसे जोहवीमि ॥५२॥

yajñēna yajñām ayajanta devās tāni dhārmāṇi  
 prathamāny āsan | tē ha nākaṁ mahimānaḥ sacanta yātra  
 pūrve sādhyāḥ sānti devāḥ || 50 || samānām etād udakām  
 ūc caity āva cāhabhiḥ | bhūmini parjanya jīnvanti divam  
 jīvanty agnāyaḥ || 51 || divyām suparnām vāyasām bṛhān-  
 tam apām gārbham darśatām ōśadhīnām | abhīpató vṛi-  
 śtībhis tarpāyantaṁ sārāsvantaṁ āvase johavīmi || 52 || २॥

The smooth-gliding waters (of the rain, the solar rays) clothing the waters with a dark cloud, ascend to heaven. They come down again from the dwelling of the rain, and immediately the earth is moistened with water. 47

The fellies (or arcs) are twelve; the wheel is one; three are the axles (or hubs); but who knows it? Within it are collected 360 (spokes), which are as it were, moveable and immoveable. [Wheel=year; fellies=12 months; axles=3 double seasons, summer, rains and winter; spokes=360 days of luni-solar year]. 48

O divine mother (speech), that ever-full breast (with inexhaustive vocabulary), which is the source of delight, with which you bestow all good things, which is the container of wealth, the distributor of riches, the giver of good (fortune); that bosom do thou lay open at this moment for our sustenance. 49

The Nature's bounties (gods) glorify the sacrifice with sacrifice, for such are their duties; those righteous ones, verily, attain the highest glory attained by the wise persons of yore. 50

The homogeneous water passes upwards (evaporates as vapours) and downwards (in the form of rains) in the course of days; clouds give joy to the earth; the sacrificial fires (rays) bring joy to the heaven (the sky). 51

I invoke for our protection the celestial, well-winged, swift moving, majestic (God or the sun or speech) who is the germ of the waters, the displayer of herbs, the cherisher of lakes, replenishing the ponds with rain. 52

( १६४ ) पथपष्टपुनरगतमं सतम्

(१-१५) पथदत्तर्थास्यास्य सतस्य (१-२, ५, ६, ८, १०-१२) पथमाद्वितीयोऽर्थोऽधुनापथपष्टमीनां  
दशम्यादिष्वस्य चेन्द्रः (३, ५, ७, ९) द्वितीयपथमीसप्तमीनवमीनां मरुतः, (१३-१५) ययोदश्यादि-  
ष्वस्य स्य मेधावरुणिगस्त्य ऋषयः । मरुत्वानिन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥३॥

कया शुभा सर्वयसुः सनीळाः समान्या मरुतः सं मिमिक्षुः ।

कया मती कुत एतास एतेऽर्चन्ति शुष्मं वृषणो वसुया ॥१॥

कस्य ब्रह्माणि जुजुषुर्युवानः को अध्वरे मरुत आ ववर्त ।

श्येना इव प्रजतो अन्तरिक्षे केन महा सनसा रीरमाम ॥२॥

165.

Kāya śubhā sāvayasah sánílāḥ samānyā marútaḥ sám  
minúksuh | kāya matí kúta étāsa eté 'reanti śúshmaṁ vrí-  
shaṇo vasúyā ॥ 1 ॥ kāsya bráhmāṇi jujushur yúvānaḥ kó  
adhvaré marúta á vavarta | syenāū iva dhráḡato antárikṣhe  
kéna mahā mánaśā rīramāma ॥ 2 ॥

कुतस्त्वमिन्द्र माहिनुः सन्नको यासि सत्पते किं त इत्या ।

सं पृच्छसे समराणः शुभानैर्वोचेस्तन्नो हरिवो यत्ते अस्मे ॥३॥

ब्रह्माणि मे मतयः शं सुतासः शुष्मं इयति प्रभृतो मे अद्रिः ।

आ शासते प्रति हर्यन्त्युक्थेमा हरी वहतस्ता नो अच्छं ॥४॥

अतो वयमन्तमेभिर्गुजानाः स्वक्षेत्रिभिस्तन्वः शुष्ममानाः ।

महोभिरेता उप युग्महे न्विन्द्र स्वधामनु हि नो बभूव ॥५॥

kútas tvám indra náhi-  
naḥ sánn éko yāsi satpate kíṁ ta itthá | sám prichase sa-  
marāṇāḥ śubhānaḥ vocés tām no harivo yāt te asmé ॥ 3 ॥  
bráhmāṇi me matáyah śām sutāsah śúshma iyarti prábhṛito  
me ádriḥ | á śāsate práti haryanty ukthémā hári vahatas  
tā no ácha ॥ 4 ॥ áto vayám antamébhir yujānāḥ sváksha-  
trebhis tanvāḥ śubhāmānāḥ | máhobhir étāū ūpa yujmahe  
uv indra svadhām ānu hí no babhútha ॥ 5 ॥

*The self :*

With what kind of high aspirations are these vital senses invested, who are of the same age and dwell in the same place? From where having come, and with what kind of wisdom do these mighty ones pray to obtain strength ?

*The self :*

Whose hymns do these ever-youthful ones enjoy? Who turns these vital senses to the place of work and worship. By what great hymns shall these vital senses who fly in the vast expanse of thought and action like eagles be pleased? 2

*Vital senses :*

Whither O mighty self, are you going alone? What has happened to you, O protector of the pious men? We speak to you whilst accompanying you. O brilliant one, speak to us; O possessor of radiant thoughts, say to us in sweet voice all that which you have to say to us. 3

*The self :*

May the sacred rites be mine; may the sacred songs be pleasing to me, and may the offering be delightful. May my adamant will be hurled against evils. These hymns are for me and my praise. May these twin forces, vital and mental, carry us towards our destination. 4

*Vital senses :*

Therefore we, having joined with extremely swift mind and having adorned with brilliant radiance, use these variegated powers (to destroy obstructing adversaries). O self, you understand our nature. 5

॥२५॥

क्र॑त्वा स्या॑ वो॒ मरु॑तः स्व॒धाम्नी॑यन्मामेकं॒ सम॑धत्ताहि॒हत्वे॑ ।  
 अ॒हं ह्यु॒ग्रस्त॑विप॒न्तुवि॑ष्मान्वि॒श्वस्य॑ शत्रो॒रन्मं॑ वधु॒स्तः ॥६॥  
 भू॒रि च॑क॒र्त्त यु॒ज्येभिर॑स्मे॒ सम॑नेभिर्वृ॒षभु॑ पा॒त्येभिः॑ ।  
 भू॒रीणि॑ हि कृ॒णवामा॑ शवि॒ष्टेन्द्र॑ क॒त्वा मरु॑तो यद्व॒शाम॑ ॥७॥  
 व॒धीं वृ॒त्रं म॑रु॒त इन्द्रि॑येण॒ स्वेन॑ भा॒मेन॑ नवि॒षो व॑भु॒वान् ।  
 अ॒हमे॒ता म॑र्त॒वे वि॒श्वश्च॑न्द्राः सु॒गा अ॒पश्च॑कर॒ यज॑त्राहुः ॥८॥

kvā syā vo marutaḥ svadhāsīd yān mām ékaṁ samā-  
 dhattāhīhātye | ahām hy ūgrās tavishās tāvishmān viśvasya  
 śātror ānamam vadhasnāḥ || 6 || bhūri cakārtha yūjyebhir  
 asme samānebhīr vṛishabha paūnsyebhiḥ | bhūrīṇi hī kṛiṇā-  
 vāmā śavishṭhēndra krātvā maruto yād vāśāma || 7 || vā-  
 dhīm vṛitrām maruta indriyēṇa svēna bhāmena tavishó ba-  
 bhūvān | ahām etā mānave viśvāścandrāḥ sugā apāś cakara  
 vājrabāhuḥ || 8 ||

अनु॑त्त॒मा ते॑ मघव॒न्नकि॑न्तु न त्वावाँ॑ अस्ति दे॒वता॑ वि॒दानः॑ ।  
 न जा॑यमानो न॒शति॑ न जा॒तो या॑नि॒ करि॑ष्या कृ॒णहि॑ प्रवृ॒द्ध ॥९॥  
 एक॑स्य चिन्मे वि॒भ्वो॑स्त्वो॒जो या॑ नु दधृ॒ष्वान्कृ॑णव॒ मनी॑षा ।  
 अ॒हं ह्यु॒ग्रो म॑रु॒तो वि॒दानो॑ या॒नि च्य॑व॒भिन्द्र॑ इदी॒श ए॒षाम् ॥१०॥

ānuttam ā te maghavan nākir nū nā tvā-  
 vān asti devatā vīdānaḥ | nā jāyamāno naśate nā jāto yāni  
 karishyā kṛiṇuhī pravṛiddha || 9 || ékasya cin me vibhvaśtv  
 ójo yā nū dadhṛishvān kṛiṇāvai manīṣā | ahām hy ūgró  
 maruto vīdāno yāni cyāvam índra īd īṣa eṣam || 10 || २५ ||

*The self :*

Where then does that nature of yours go away, O vital senses, when you charge me alone to put an end to the evil forces? I myself am formidable, strong and mighty. I am able to bring down the arms of all my adversaries with death-dealing weapons. 6

*Vital senses :*

O mighty showerer, the self, much have you achieved but it has been with our concerted efforts for we too have done many things. Whenever we determine to do something, we also achieve it without fail ; whatsoever, we, the vital senses, intend to do, we do it with our own efforts. 7

*The self :*

O vital senses, I destroy evils with my own strength, and through my own determination, I became a superior power. I, with adamantine will-power at my command, can make these lucid softly-flowing pious thoughts accessible to everyone. 8

*Vital senses :*

O bounteous self, nothing done by you is unavailing. No nature's force could be as effective as you. No one that is to be born, nor any one that has been born could surpass you in these deeds which you have achieved, O exceedingly mighty self. 9

*The self :*

May the prowess of me alone spread all over, and may I accomplish whatever I contemplate in my mind. For, verily, O vital senses, I am formidable and conscious of my duties and to whatever I direct my thoughts. I am the expeller of pains and I rule over them. 10.



॥१६॥

अमन्दन्मा मरुतः स्तोमो अत्र यन्मे नरः श्रुत्यं ब्रह्मं चक्र ।  
 इन्द्राय वृष्णे सुमखाय मह्यं सख्ये सखायस्तन्वे तनूभिः ॥११॥  
 एवेदेते प्रति मा रोचमाना अनेद्यः श्रव एषो दर्शनाः ।  
 संचक्ष्या मरुतश्चन्द्रवर्णा अच्छान्त मे छदयाथा च नुनम् ॥१२॥  
 को न्वत्र मरुतो मामहे वः प्र यातनु सखीरच्छा सखायः ।  
 मन्मानि चित्रा अपिघ्रातयन्त एषां भूत नवेदा म क्रतानाम् ॥१३॥

āmandan mā maruta stōmo ātra yān me narah śrū-  
 tyam brāhma cakrā | indriya vṛṣṇe sūmakhāya mākhyāṇi  
 sākhye sākhyāyas tanvè tanūbhiḥ || 11 || evèd etè prāti mā  
 rōcamānā ānedyaḥ śrāva ēśho dārdhanah | samcākshya ma-  
 rutaḥ candravarṇā āchānta me chadāyathā ca nūnām || 12 ||  
 kó nv ātra maruto māmaha vah prā yātana sākṣīr āchā  
 sakhāyaḥ | māmāni citrā apivātīyanta eśhām bhūta nā-  
 vedā ma ṛitānām || 13 ||

आ यदुवस्यादुवसे न कास्तस्माश्चक्रे मान्यस्य मेधा ।  
 ओ पु वर्त मरुतो विप्रमच्छेमा ब्रह्माणि जरिता वो अर्चत् ॥१४॥  
 एष वः स्तोमो मरुत इयं गीर्मान्द्वार्यस्य मान्यस्य कारोः ।  
 एषा यासीष्ट तन्वे वयां विद्यामेषं वृजनं जीरदानुम् ॥१५॥

ā yād duvasyād duvāse nā kārīr  
 asmāñ cakre mānyāśya medhā | ó śhū vartta maruto vipram  
 āchemā brāhmāṇi jaritā vo areat || 14 || eśhā va stōmo  
 maruta iyām gīr mādāryāśya manyāśya karōḥ | ēśhā  
 yāśiṣṭa tanvè vayām vidyāmeshām vṛijānaṇi jīrādānum  
 || 15 ||

*The self :*

O vital senses, my friends and leaders, the praises and the glorious hymns that you have offered on this occasion to glorify have gratified me considerably. May your invocations to me, the resplendent and showerer of benefits, be blessings to me for the enhancement of my personality, since they have been addressed from a friend to a friend. 11

*The self :*

O vital senses, you have affectionate regards towards me, and you provide me with proper nourishment and strength. May you, with your wonderful characteristics invest me with all-round splendour. 12

O vital senses, who has magnified you in this universe? May you go to the company of your friends. O wonderful ones, may you not be uncognizant of my merits. May you be regardful of my virtuous actions. 13

O vital senses, may we obtain that wisdom which assists the worshipper to perform the sacred ceremony with devotional hymns. The devotee sings these praises for you, and therefore, may you quickly turn towards him. 14

O vital senses, this praise is for you ; this sacred hymn sung by the venerable poet is for you. May you confer delight on the singer ; may this praise reach you, for the good of your persons; may we thence obtain food, strength and long life. 15

( ११९ ) षट्पदपुस्तकान्तमं सूक्तम्

( १-१५ ) पञ्चदशर्षभ्याम् सूक्तस्य मेघावकशिण्वस्य ऋषिः । मरुतो देवताः । ( १-१३ ) प्रथमादि-  
षोडशायां ऋगती, ( १४-१५ ) चतुर्दशीपञ्चदशयोश्च त्रिष्टुप् छन्दसी ॥

॥ १६ ॥

तन्न वेचाम रभसाय जन्मने पूर्वं महित्वं वृषभस्य केतवे ।  
 एधेव यामन्मरुतस्तुविष्वणो युधेव शक्रास्तविषाणि कर्तन ॥१॥  
 नित्यं न सूनुं मधु विभ्रत उप क्रीळन्ति क्रीळा विदथेषु घृष्वयः ।  
 नक्षन्ति रुद्रा अवेसा नमस्विनं न मर्धन्ति स्वतवसो हविष्कृतम् ॥२॥  
 यस्मा ऊमासो अमृता अरासित रायस्पोषं च हविषा ददाशुषं ।  
 उक्षन्त्यस्मै मरुतो हिता इव पुरु रजांसि पर्यसा मयोभुवः ॥३॥

166.

Tān nū vocāma rabhasāya jannane pūrvam mahitvām  
 vrishabhāsya ketāve | aidhēva yānan marutas tavishvaṇo  
 yudhēva śakrās tavishāṇi kartana || 1 || nītyam nā sūnūm  
 mādhu bibhrata ūpa kṛiṇanti kṛiṇā vidātheshu ghṛishvayaḥ |  
 nākshanti rudrā āvasā namasvīnam nā mardhanti svātavaso  
 havishkṛitaṁ || 2 || yāsmā ūmāso amṛitā ārāsata rāyās po-  
 sham ca havishā dadāśushe | ukshānty asmai marúto bhitā  
 iva purú rájānsi páyasā mayobbhúvaḥ || 3 ||

आ ये रजांसि तविषीभिरव्यत प्र व एवासः स्वयतासो अभ्रजन् ।  
 भयन्ते विश्वा भुवनानि हर्म्या चित्रो वो यामः प्रयतास्वृष्टिषु ॥४॥  
 यत्तेषामा नदयन्तु पर्वतान्दिवो वा पृष्ठं नर्या अचुच्यवुः ।  
 विश्वो वो अजन्मभयते वनस्पती रथीयन्तीव प्र जिहीत ओषधिः ॥५॥

ā ye rájānsi tá-  
 vishībhir ávyata prā va évāsaḥ sváyatāso adhrajan | bhá-  
 yante víšvā bhūvanāni harmyā citró vo yāmaḥ práyatāsv  
 řištīṣhu || 4 || yát tresháyāmā nadáyanta párvatān divó vā  
 pṛishthām nāryā ácucyavuh | víśvo vo ájman bhayate vá-  
 naspātī rathīyāntīva prā jihīta óshadbiḥ || 5 ||

O brave soldiers, may we say that you have from your previous life inherited the germ of heroism and become leader of strong men. O loud roaring and mighty heroes, (perform your deeds of valour) advancing on the way to the battlefield to destroy enemies like the blazing fire. 1

Just as father provides nourishment to son, in the same way, O heroes, bearing goodwill towards all, skilful in warfare, in battles you playfully exhibit your brave actions. These vanquishers of enemies come to the god-loving persons for their protection, and as they are self-made they suffer no harm. 2

To that devotee, who presents offerings, these protecting and immortal heroes, gratified by dedication give abundant riches. On him, like loving friends, the heroes bestow happiness and supply plentiful water to the regions (i.e. to their agricultural land). 3

When your vehicles, which move speedily through the regions and proceed self-directed, people are alarmed and damage is done to buildings ; for so swift are your advances and so great is the dread of the thrust of your spears. 4

When these heroes advance with vigour, their dazzling rush makes the mountains echo and though friendly to men, they shake the clouds of the firmament. Even the forest lords get alarmed at your approach and the shrubs wave to and fro, as a damsel in a fast-running chariot. 5

॥६॥

युयं न उग्रा मरुतः सुचेतुनारिष्टग्रामाः सुमतिं पिपर्तन ।  
 यत्रा वो दियुद्रदति क्रिविदती रिणानि पृथः सुधितेव वृहणां ॥६॥  
 प्र स्कम्भदेश्णा अनवभ्रसंधसोऽलातृणासो विदथेषु सुष्टुताः ।  
 अर्चन्त्यर्कं मंदिरस्य पीतये विदुर्वीरस्य प्रथमानि पांस्यां ॥७॥  
 शतभुजिभिस्तमभिहृतेरघातपूर्वी रक्षता मरुतो यमावत ।  
 जने चमुग्रास्तवसो विरप्तिनः पाथनां शंसान्नयस्य पुष्टिषु ॥८॥

yūyam na ugrā marutaḥ suchetúnārisṭagrāmāḥ sumatīm  
 pipartana | yātrā vo didyūd rādati krivirdati rināti paṣvāḥ  
 sūdhiteva barhānā || 6 || prā skambhādesṇā anavabhrārā-  
 dhaso 'lātrīṇāso vidātheshu sūstutāḥ | āreanty arkām ma-  
 dirāsya pītaye vidūr vīrāsya prathamāni paṇsyā || 7 || śa-  
 tābhujibhis tāni abhihruter agbhāt pūrbhī rakshatā maruto  
 yām āvata | jānam yām ugrās tavaśo virapṣinaḥ pāthānā  
 śānsāt tānayaśya puṣṭīṣhu || 8 ||

विश्वानि भद्रा मरुतो रथेषु वो मिथस्पृध्यैव तविषान्याहिता ।  
 अंसेष्व्या वः प्रपथेषु खादयोऽक्षो वक्ष्का समया वि वावृते ॥९॥  
 भूरीणि भद्रा नर्येषु बाहुषु वक्षःसु रुक्मा रभसासो अज्जयः ।  
 अंसेष्वेताः पविषु क्षुरा अधि वयो न पुक्षान्वयन्तु श्रियो धिरे ॥१०॥

viśvāni bhadrá maruto rá-  
 theshu vo mithasprīdhyeva tavishāṇy āhitā | ānseshv ā vah  
 prāpatheshu khādāyó 'ksho vaṣ cakrá samáyā ví vāvṛite  
 || 9 || bhūrīṇi bhadrá nāryeshu bāhúshu vākshassu rukmā  
 rabhasāso añjāyaḥ | ānseshv étāḥ pavīshu kshurā ādhi váyo  
 ná pakshān vy ānu śriyo dhire || 10 ||

O brave and terrible heroes, free from malice in your kindly thoughts, you fulfil our aspirations with your benevolence. Wherever your lightning missile strikes, it crunches up the enemy, as a well-hurled weapon wounds a cattle. 6

These heroes are liberal in giving shelter, possessors of inexhaustible riches, devoid of malevolence and are glorified in self-sacrifice. They go to the battlefield and dedicate themselves to the service of men for enjoying exhilarating rewards; for they know the exact responsibilities of an ideal hero. 7

O brave, mighty and glorified heroes, may you give the person, whom you have loved, forts with all the myriad provisions for his protection. May you guard him from ruin as well as from sin. Further, may you defend him from calumny and provide amply for the nourishment of his children. 8

O brave heroes, all benevolent things are stored in your vehicles. From your shoulders hang innumerable weapons. At your resting places, when you take a long journey, ample refreshments have been provided to feed you. The axle of the chariot holds the wheels firmly together. 9

O brave heroes, in your manly arms are many good things; on your chests are golden plates; on your shoulders are brilliant ornaments; sharp are the edges of your weapons. These heroes wear various decorations, as birds with multi-coloured wings. 10



॥१॥ महान्तो म॒ह्ना वि॒भ्वोऽ वि॒भृतयो दूरे॒दृशो ये दि॒व्या इ॒व स्त॒र्भिः ।  
 म॒न्द्राः सु॒जिह्वाः स्वरि॒तार आ॒सभिः संमि॒ष्टा इन्द्रं म॒रुतः परि॒ष्टुभः ॥११॥  
 तद्वः सुजा॒ता म॒रुतो महि॒त्वन् दी॒र्घं वा दा॒त्रमदि॒तिरिव व्र॒तम् ।  
 इन्द्रंश्च॒न त्यज॑सा वि हु॒णाति॒ तज्जना॒य यस्मै सु॒कृते अ॒राध्वम् ॥१२॥  
 तद्वो जा॒मित्वं म॒रुतः परे॑ यु॒गे पुरु॒ यच्छं॑सम॒मृता॒सु आव॑त ।  
 अ॒या धि॒या मन॑वे श्रु॒ष्टिमा॒व्या सा॒कं नरो॑ दु॒सन्ने॒रा चि॒कि॒त्रिरे ॥१३॥

mahānto mahná vibhvo vibhūtayo dūredrīṣo yé divyā  
 iva strībhiḥ | mandráḥ sujihvāḥ svāritāra āsābhiḥ sām̐mislā  
 indre marūtaḥ paristūbhah || 11 || tād vaḥ sujātā maruto  
 mahitvanām dirghām vo dātrām āditer iva vratām | indraṣ  
 canā tyājasā vi hrūṇāti tāj jānāya yāsmāi sukṛite ārādhvam  
 || 12 || tād vo jāmitvām marutaḥ pāre yugē purū yāc chān-  
 sam amṛitasa āvata | ayā dhiyā mānave śruṣṭīm āvya sa-  
 kām nāro daṁsānair ā cikitrire || 13 ||

येन॑ दी॒र्घं म॒रुतः शु॒श्रावाम॑ यु॒ष्माके॑न॒ परी॑णसा॒ तुरा॑सः ।  
 आ य॑त्त॒तन्म॑वृ॒जने॒ जना॑स॒ एभि॑र्ध॒ज्ञेभि॑स्तदु॒भीष्टि॑म॒श्याम् ॥१४॥  
 एष॑ वः स्तो॒मो म॒रुत इ॒यं गी॒र्मा॒न्द्रा॒र्यस्य॑ मा॒न्यस्य॑ क॒तोः ।  
 एषा॑ यासी॒ष्ट त॒न्वे व॒यां वि॒द्यामे॒ष वृ॒जनं नी॒रदा॑नुम् ॥१५॥

yēna dirghām maru-  
 taḥ śūśāvāma yushmākena pārīṇasā turasaḥ | ā yāt tatānan  
 vṛijāne jānāsa ebhīr yajñēbhīs tād abhīṣṭīm aśyām || 14 ||  
 eṣā va stōmo — || 15 ||

These heroes are strong with their mighty power, full of grandeur, full of splendour like the stars (or constellations) of heaven, prudent, joyful, sweet-tongued and eloquent. They are helpful to the state and deserve to be glorified in all respects. 11

O brave well-born heroes, that is your greatness. Your munificence is as extensive as the firmament. Even the head of a state favours the one who receives assistance from you. 12

O brave heroes, your alliance with us is of a long duration. O immortals, you have always listened to our invocation, and protected us. And having accepted our laudation, you have become leaders of people through your dedicated services. You are so well-known because of your favourable disposition towards mankind. 13

O quick-moving heroes, may we flourish for a long time through your greatness and through your help. May we triumph in combats. May we by these sacred acts fulfil your high expectations. 14

O brave heroes, this praise is for you ; this sacred hymn is for you, which is sung by the venerable poet, capable of conferring delight by his laudations. May this praise reach you for (the good of your) persons, so that we may thence obtain food, strength and long life. 15

( १६७ ) महापद्भुतशान्तमं मृतम्

( १-११ ) महापद्भुतशान्तमं मृतम् मयावर्णितमन्य क्रिये । ( १ ) प्रथमं इन्द्रः ।

( २-११ ) दितीयादिदशानाम् मरुतो देवताः । विष्णु इन्द्रः ॥

॥ १॥

महस्रं त इन्द्रोतयो नः सहस्रमिषो हरियो गुर्ततमाः ।  
 सहस्रं रायो मादयध्वै सहस्रिण उप नो यन्तु वाजाः ॥१॥  
 आ नोऽवोभिर्मरुतो यान्त्यच्छा ज्येष्ठेभिर्वा बृहद्भिर्विः सुमायाः ।  
 अध यदेपां नियुतः परमाः समुद्रस्य चिद्भनयन्त पारे ॥२॥

167.

Sahāsrāṃ ta indrotāyo naḥ sahasraṃ iṣho hariyo gūr-  
 tātamaḥ | sahasraṃ rāyo madayādhyai sahasrīṇa ūpa no  
 yantu vājāḥ || 1 || ā nō 'vobhir marūto yāntv āchā jyēṣṭh-  
 bhir vā bṛihāddivaiḥ sumāyāḥ | ādha yād eśhām niyūtaḥ  
 paramāḥ samudrāsya cid dhanāyanta pārē || 2 ||

मिम्यक्ष येषु सुधिता घृताची हिरण्यनिर्णिगुपरा न ऋष्टिः ।  
 गुहा चरन्ती मनुषो न योषा सभावती विदुष्येव सं वाक् ॥३॥  
 परा शुभ्रा अयासो यव्या साधारण्येव मरुतो मिमिक्षुः ।  
 न रोदसी अप नुदन्त घोरा जुषन्त वृधं सख्याय देवाः ॥४॥  
 जोषयदीमसुर्या सुचध्ये विधितस्तुका रोदसी नृमणाः ।  
 आ सूर्येव विधतो रथं गात्वेषप्रतीका नभसो नेत्या ॥५॥

mimyaṅksha

yēṣhu sūdhitā ghrītāci hīraṇyanirṇig ūparā nā ṛishṭh | gūhā  
 cāranti mānuṣho nā yōṣha sabhāvati vidathyēva saṃ vāk  
 || 3 || pārā śubhrā ayāso yavyā sādhāraṇyēva marūto mimi-  
 kṣuh | nā rodasī āpa nudanta ghorā juṣhanta vṛidham sa-  
 khyāya devāḥ || 4 || jōṣhaḥ yād īm asuryā sacādhyai vīṣh-  
 tastukā rodasī nṛimāṇāḥ | ā sūryēva vidható rātham gat  
 tveshāpratikā nābhaso nētyā || 5 ||

O resplendent Lord, the source of gravitational forces, you know a thousand ways of protecting us ; you have a thousand types of most nutritive nourishment ; may all these be ours. You have, besides these, a thousand varieties of exhilarating wealth, and thousands of cattle; may all these be given to us. 1

May the most sapient cloud-bearing winds come to our presence with benefactions ; may they come to us with choicest celestial blessings. May they come to us with treasures alongwith the glorious lightning from the sea's farthest limits. 2

(The cloud-bearing winds are such) in whom the water-shedding, well-grasped golden coloured lightning clings in the firmament, like the wife of a man moving in seclusion under a cover, or like a spear carried rearward, or like divine speech in an assembly of the learned. 3

These brilliant, fast-moving cloud-bearing winds cling to the lightning, and drench forth the interspace and earth with rains, and yet do not upset them with their overwhelming roars. May, in the same way, the learned wish the general prosperity of all through friendly regards. 4

This lightning, with dishevelled tresses and mind devoted to her lords, wooes the cloud-bearing winds to associate with her. She, radiant in form, ascends the chariot of the restless (the cloud-bearing winds) as dawn, the daughter of the sun, on the chariot of twin-divines, and comes here with (the speed of) the sun. 5

॥५॥

आस्थापयन्त युवतिं युवानः शुभे निमिष्ठां विदयेषु पञ्चाम् ।  
 अर्को यद्वो मरुतो हविष्मान्गार्यद्वाधं सुतसोमो दुवस्यन् ॥६॥  
 प्र तं विवक्स्मि वक्म्यो य एषां मरुता महिमा सत्यो अस्ति ।  
 सचा यद्वीं वृषमणा अहंयुः स्थिरा चिज्जनीर्वहेते सुभागाः ॥७॥  
 पान्ति मित्रावरुणावद्याचयन्त ईमर्यमो अप्रशस्तान् ।  
 उत च्यवन्ते अच्युता ध्रुवाणि वावृध ई मरुतो दातिवारः ॥८॥

āsthāpayanta yuvatīm yūvānaḥ śubhe nīmiṣṭhāṃ vidā-  
 theślin pajrām | arkó yád vo maruto havishmān gāyad gā-  
 thām sūtāsomo duvasyañ || 6 || prā tām vivaksmi vākmyo  
 yā eśhām marūtām mahimā satyó āsti | sāca yád ū vṛisha-  
 maṇa ahamyú sthīrā cij jānīr vāhate subhāgāḥ || 7 || pānti  
 mitrávaruṇav avadyāc cāyata im aryanó aprasastan uti  
 cyavante acyutā dhruvāṇi vāvṛidhā im maruto dātivarāḥ  
 || 8 ||

नही नु वो मरुतो अन्त्यसे आरात्ताश्चिच्छवसो अन्तमापुः ।  
 ते धृष्णुना शर्वसा शशुवांसोऽर्णो न हेषो धृषता परि दुः ॥९॥  
 वयमद्येन्द्रस्य प्रेष्ठा वयं श्वो वोचेमहि समये ।  
 वयं पुरा महिं च नो अनु द्यन्तन्न क्रमुक्ष्वा नरामनु प्यात् ॥१०॥  
 एष वः स्तोमो मरुत इयं गीर्मान्दार्यस्य मान्यस्य कारोः ।  
 एषा यासीष्ट तन्वे वयां विद्यामेषं वृजनं जीरदानुम् ॥११॥

nahí nū vo maruto anty asmé ārāttāc cic chāvaso  
 āntam āpūḥ | té dhrishnūnā śāvasā śūśuvānsó 'rṇo ná dvē-  
 sho dhrishatī pāri śhṭhuh || 9 || vayām adyēndranya prēshṭhā  
 vayām śvó vocemahi samaryé | vayām purā mahi ca no  
 ānu dyān tām na ṛibhukshā narám ānu śhyāt || 10 || eśhā  
 va stómo — || 11 ||

O youthful cloud-bearing winds, when you get this ever-young lightning, who is full of life, highly accomplished and social, seated (on your chariot) for glory, then the revered worshipper, presenter of oblations, singer of devotional prayers chants melodious songs in social gatherings. 6

I celebrate the greatness of the cloud-bearing winds which is true and worthy of laudation, inasmuch as their firm-minded, benevolent, highly-respectable and fortuitous maiden bears and supports a flourishing family. [Maiden= lightning ; family=rains]. 7

O cloud-bearing winds, Nature's bounties such as the sun, oceans and rains, defend our cosmic creation from all that is reprehensible, and destroy all that is unworthy. They cause the yet unfallen and showering rains to descend, and then the rainy season brings prosperity to this world. 8

None of us, O cloud-bearing winds, have attained, either nearly or remotely, the limit of your vigour. These cloudy winds, increasing in energy and vigour, overwhelm their enemies—obstructing forces—like waters (or ocean). 9

Let us, who are the dearest friends of resplendent Lord, glorify Him today ; let us glorify Him tomorrow in our struggles of life ; let us praise Him for our good in future days as of old, so that the supreme Lord may ever be favourable to us among men. 10

O vital principles, this praise is for you, this sacred hymn is sung for you by the venerable poet capable of conferring delight by his laudations. May this praise reach you for the good of your persons, so that we may thence obtain food, strength and long life. 11



( १६८ ) भट्टपट्टुत्तरदातमं सूतम्

(१-१०) दशार्चन्याम्य सूतस्य मेघवक्रगिरगस्त्य कविः । मयतो देवता । (१-७) वषमादि-  
सप्तर्चा उगती, (८-१०) भट्टम्यादितुषम्य च विष्णुम् उन्दसी ॥

॥१॥

यज्ञायज्ञा वः समना तुतुर्वणिर्धियं धियं वो देवया उं दधिध्वे ।  
आ वोऽर्वाचः सुविताय रोदस्योर्महे वधृत्यामवसे सुवृक्तिभिः ॥१॥  
वृथासो न ये स्वजाः स्वर्तवस इपं स्वरभिजायन्त धृतयः ।  
सहस्रियांसो अपां नोर्मय आसा गावो वन्द्यासो नोक्षणः ॥२॥

168.

Yajñā-yajñā vaḥ samanā tuturvānir dhiyaṃ-dhiyaṃ vo  
devayā u dadhidhve | ā vo 'rvācaḥ suvitāya rōdasyor mahé  
vavṛityān āvase suvrikṭibhiḥ || 1 || vavṛāso nā yé svajāḥ  
svātavasa iśham svār abhijāyanta dhūtayaḥ | sahasṛiyāso  
apān nōrmāya āsā gāvo vāndyāso nōkṣaṇaḥ || 2 ||

सोमांसो न ये सुतास्तृप्तांसो ह्यस्तु गीतासो दुवसो नासते ।  
ऐषामंसेषु रम्भिणीव रारभे हस्तेषु खादिश्च कृतिश्च सं दधे ॥३॥  
अयं स्वयुक्ता दिव आ वृथा ययुरमर्त्याः कशया चोदत त्मना ।  
अरेणवस्तुविजाता अस्तुच्यवुर्द्विहानि चिन्मरुतो भ्राजदृष्टयः ॥४॥  
को वोऽन्तर्मरुत ऋष्टियिद्युतो रजति त्मना हन्वेव जिह्वया ।  
धन्वच्युत इपां न यामनि पुरुषेपा अह्न्योऽनेतशः ॥५॥

sōmāso

nā yé sūtās triptānsavo hr̥itsú pītāso duvāso nāsate | af-  
sham ānseshu ranbhīṇīva rārabhe hāsteshu khādīś ca kṛi-  
tīś ca sām dadhe || 3 || āva svāyuktā divā ā vṛithā yayur  
āmartyāḥ kāṣayā codata tmānā | areṇāvas tuvijātā aceneya-  
vur dṛiḥhāni cin marūto bhrajadṛiṣṭayaḥ || 4 || kó vo 'ntār  
maruta r̥iṣṭividyuto réjati tmānā hānveva jīhvāyā | dhan-  
vacyūta iśham nā yāmani puruṣaḥpā ahn̥yō naitaśaḥ  
|| 5 ||

O cloud-bearing winds, dedicated action brings forth a swift and uniform response. Verily, your intention is to discharge your duties for the benefit of mankind. So may I invite you through these glorious hymns to come down here for the protection and sustenance of inter-space and earth (by your rains). 1

These cloud-bearing winds, who are self-born, self-invigorating, and ever-moving, have been in existence to confer abundance of food and happiness. They are like thousands of undulations of the waters in a state of turmoil. They are to be admired so that they may remain near us for shedding water like cows (yielding milk). 2

They are like persons who have taken pressed out medicinal elixirs to their satisfaction; they abide like devoted adherents, in the hearts of men. Upon their shoulders rests a warrior's spear, like a youthful maiden, and in their hands they hold a sword and iron gloves. 3

Mutually supported, they descend readily from the sky. O immortal cloud-bearing winds, you animate us by your own whip. These cloudy winds, who are pure, renowned for strength and armed with their shining spears (lightnings) have shaken even the firmest rocks. 4

O cloud-bearing winds, armed with lightning spears, you drive the people to cultivate fields. Who is the being who, standing amongst you, sets you in motion, as the jaws are set in motion by the tongue? As falling rains are essential for obtaining food so (persons desirous of sustenance) excite you in various ways like a horse undergoing daily training. 5

०७१ ऋ स्विदस्य रजसो महस्परं कावरं मरुतो यस्मिन्नायय ।  
यच्छ्वावर्यथ विधुरेव संहितं व्यद्विणा पतथ त्वेषमर्णवम् ॥६॥  
सातिर्न वोऽमवती स्वर्वती त्वेषा विपाका मरुतः पिपिष्वती ।  
भद्रा वो रातिः पूणतो न दक्षिणा पृथुज्जयी असुर्येव जज्ञती ॥७॥  
प्रति शोमन्ति सिन्धवः पविभ्यो यदुभ्रियां वाचमुदीरयन्ति ।  
अव सपन्त विद्युतः पृथिव्यां यदी घृतं मरुतः प्रुष्णुवन्ति ॥८॥

kvā svid asyā rājaso mahās páram kvávaram maruto  
yāsmīn āyayā | yāc cyāvāyatha vithurēva sāmhitam vy  
ādvinā patatha tveshām arṇavām || 6 || sātīr nā vó 'navatī  
svārvatī tveshā vīpākā marutah pīpishvatī | bhadrā vo rā-  
tī prīnatō nā dāksiniṇa prithujrāyī asuryēva jājñatī || 7 ||  
prāti śhōbhanti sīndhavah pavibhyo yād abhriyām vācam  
udīrāyanti | āva smayanta vidyūtah prithivyām yādī ghri-  
tām marūtah prushṇuvānti || 8 ||

असूत पृथिर्महते रणाय त्वेषमयासी मरुतामनीकम् ।  
ते सप्सरासोऽजनयन्ताभ्वमादित्स्रधामिधिरां पर्यपश्यन् ॥९॥  
पुष वुः स्तोमो मरुत इयं गीर्मान्द्वार्यस्य मान्यस्य कारोः ।  
एषा यासीष्ट तन्वे वयां विद्यमेष वृजन जीरदानुम् ॥१०॥

āsūta prīṇir mahatē rāṇāya  
tveshām ayāsām marūtām ānikam | té sapsarāśo 'janayantā-  
bhvam ād īt svadhām ishirām pāry apasyan || 9 || eshā va  
stómo — || 10 ||

O cloud-bearing winds, where is that limit of the vast region (whence you come) ? Where is the other end ? When do you scatter the dense vapour like light grass ? And when do you hurl down the brilliant rain-cloud by the bolt of lightning ? 6

Like your bounty, O cloud-bearing winds, is your liberality : you are bliss-bestowing, brilliant, fruitful, full of plenteousness and benevolent. It is like the donation of a wealthy donor prompt of distribution and like the all actively-engaged subduing forces of Nature. 7

The rivers cry aloud like thunderbolts in tune with the roar of clouds. But the lightning smiles upon the earth beneath them, when the cloud-bearing rains sprinkle water on the earth. 8

The Lord of cosmos brings forth the glittering army of the quick-moving, cloud-bearing winds to fight out the mighty battle. The joint efforts of these cloud-winds soon made them realize that the desired food could be produced. 9

O cloud-bearing winds, this praise is for you; this sacred hymn is for you, which is sung by the venerable poet, capable of conferring delight by his laudations. May this praise reach you for the good of your people, so that, we may thence obtain food, strength and long life. 10

( ११९ ) पक्षोनपट्टप्रसपाततमं वृत्तम्

(१-८) अहर्चैवाम्य वृत्तस्य मेवावहनिष्पत्त्य ऋषिः । इन्द्रो देवता । (१, ३-८) प्रथमार्धः तृतीयार्ध-  
पण्णाश्च विष्टुप्, (२) द्वितीयाध्यायः वज्रुष्पदा विराट् उन्मत्ती ॥

॥८॥

महश्चित्त्वमिन्द्र यत् एतान्महश्चिदसि त्यजसो वरुता ।  
 स नो वेधो मरुतां चिकित्वान्सुभ्रा वनुष्यु तव हि प्रेष्ठा ॥१॥  
 अयुञ्जन्त इन्द्र विश्वकृष्टीर्विदानासो निष्पिधो मर्त्यत्रा ।  
 मरुतां पृत्सुतिर्हासमाना स्वर्माव्हस्य प्रधनस्य सातौ ॥२॥  
 अम्यक्सा त इन्द्र ऋष्टिस्मे सनेम्यभ्यै मरुतां जुनन्ति ।  
 अग्निश्चिद्धि प्मातसे शुशुक्कानापो न द्वीपं दधति प्रयांसि ॥३॥

169.

Mahás cit tvám indra yatá etán mahás cid asi tyájaso  
 varutá | sá no vedho marútām cikitrán sumná vanushva  
 táva hí prэшthā || 1 || áyujran ta indra visvákrishṭīr vidā-  
 nāso nishshídho martyatrā | marútām pñtsutīr hāsamānā  
 svārmilhasya pradhánasya sātaú || 2 || ányak sá ta indra  
 řiṣṭīr asmé sánemy ábhvam marúto junanti | agníṣ cid dhí  
 shmātasé šusukvān āpo ná dvīpāñ dádhati práyāñsi || 3 ||

त्वं तू न इन्द्र तं रायं दा ओजिष्ठया दक्षिणयेव रातिम् ।  
 स्तुतेश्च यास्तं चुकनन्त वायौः स्तनं न मर्ध्वः पीपयन्त वाजैः ॥४॥  
 त्वे रायं इन्द्र तोषातमाः प्रणेतारः कस्य चिद्वतायोः ।  
 ते पु णो मरुतां मृळयन्तु ये सां पुरा गातुयन्तीवि देवाः ॥५॥

tvám tú na indra tām rayīm dā ōjishṭhayā dākshināyeva  
 rātim | stútaṣ ca yās te cakánanta vāyó stánam ná má-  
 dhvaḥ pipayanta vājaiḥ || 4 || tvé ráya indra toṣátamāḥ pra-  
 netāraḥ kásya cid řitāyóḥ | té shú ṇo marúto mñlayantu  
 yé smā purá gātūyántiva devāḥ || 5 ||

O supreme sun, yours is the greatness, since you take under your protection, with an unattached attitude, those who are also great. Therefore, O all-wise, controller of the cloud-bearing winds, grant us those blessings which are dearest to you. 1

O resplendent sun, these cloud-bearing winds which favour agriculture, and which impel the rains towards men, they all are working in co-ordination with you. The host of cloud-bearing winds is proceeding forward to win the bliss-bestowing wealth with delight. 2

O resplendent sun, your protective weapon is available to us for our aid. These cloud-bearing winds always send down the long accumulated rain. The sacred fire-divine is set ablaze for the ceremony. The oblations encompass him as the waters surround an island. 3

O resplendent sun, may you grant us quickly that wealth (which you possess), for which we would be bestowing on the donor the most worthy present. Devotees offer you, the giver of boons, their respectful prayers; and they cherish your blessings as a child cherishes nourishment and sweet milk from the bosom of its mother. 4

O resplendent sun, you possess most bounteous riches that inspire everyone who lives a dedicated life. May these vital principles show us loving kindness. These Nature's forces have always gone out to assist sacred projects. 5



॥१७॥

प्रति प्र याहीन्द्र मीळहुपो नृन्महः पार्थिवे सदेने यतस्व ।  
 अध यदेपां पृथुबुधास एतास्तीर्थे नार्यः पौत्स्यानि तस्युः ॥६॥  
 प्रति घोराणामेतानामयासां मरुतां शृण्व आयुतामुपदिः ।  
 ये मर्त्यं पृतनायन्तमूर्मेर्ऋणायानं न पृतयन्तु सर्गेः ॥७॥  
 त्वं मानेभ्य इन्द्र विश्वजन्त्या रदां मरुद्भिः शुरुयो गोअग्राः ।  
 स्तवनेभिः स्तवसे देव देवैर्विद्यामेषं वृजनं जीरदानुम् ॥८॥

prāti prā yāhīndra mīḷhūsho nṛṇin mahāḥ pārthive-sā-  
 dane yatasva | ādha yād eshām pṛithubūdhnāsa ētās tīrthē  
 nāryāḥ paūnsyāni tasthūḥ || 6 || prāti ghorāṇām ētānām ayā-  
 sām marūtām śṛiṇva āyatāni upabdhī | yē mārtyam pṛita-  
 nāyāntam ūmair ṛiṇāvānam nā patāyanta sārgaiḥ || 7 || tvām  
 mānebhya indra viśvājanyā rādā marūdbhiḥ śurūdhō gōa-  
 grāḥ | stāvānebhi stavase deva devaīr vidyāmeshām vṛijā-  
 nam jirādānum || 8 ||

( १७० ) सतस्युत्तराततमं सूक्तम्

(१-५) पञ्चर्षस्यास्य सूक्तस्य ( १, ३, ५ ) प्रथमातीपाद्यतुषोनामृषामिन्द्रभृत्या अगस्त्यो वा,  
 (२, ४) द्वितीयापञ्चम्योश्च मैत्रावरुणिरास्य कृषी । इन्द्रो देवता । (१) प्रथमर्षो बृहती,  
 (२-५) द्वितीयादितृषस्यानुष्टुप्, (५) पञ्चम्याश्च विष्टुप् छन्दांसि ॥

॥१०॥

न नूनमस्ति नो श्वः कस्तेह्रदु यदद्भुतम् ।  
 अन्यस्य चित्तमभि संचरेष्यमुताधीतं वि नश्यति ॥१॥  
 किं न इन्द्र जिघांससि भ्रातरो मरुतस्त्वै ।  
 तेभिः कल्पस्व साधुया मा नः समरणे वधीः ॥२॥

170.

Nā nūnāni āsti nō śvāḥ kās tād veda yād ādbhutam |  
 anyāsya cittām abhi samcarēṇyam utādbhītam vī nasyati  
 || 1 || kiṃ na indra jighāṁsasi bhrātaro marūtas tāva | té-  
 bhiḥ kalpasva sādhuayā mā naḥ samarāṇe vadbhīḥ || 2 ||

O resplendent sun, may you extend your assistance to the mighty rain-shedding leaders (of clouds) and exert yourself in the interspatial struggle. There the broad-footed horses (i.e. dark-coloured clouds) still stand firm in need of your help like robust enemies on water-ways. 6

The roar of the formidable dark coloured, swift-moving and advancing cloud-bearing winds is every-where echoed. They strike down the mortal opponent by their self-defending blows and throw down like a debtor who borrows money. 7

Associated with the cloud-bearing winds, O resplendent sun, may you, for your own honour and the good of all, pierce the exhilarating containers of waters (who obstruct the shedding of rain). You are glorified by all the cosmic powers. May you help us in obtaining food, strength and long life. 8

## 170

[A dialogue between the Frustrated Self and the Inner Conscience]

*Self* : There is neither a certainty of today, nor of tomorrow. Who knows what a mystery it is ! Whatsoever we have accomplished through other's thinking, or whatever has been profoundly studied by us is all vanishing !! 1

*Conscience* : Why do you want to injure us, O resplendent self? The vital airs are your bretheren; treat them with kindness. Do not kill us in internal conflicts. 2

किं नो भ्रातरगस्त्य सखा सन्नतिं मन्यसे ।  
 विद्वा हि ते यथा मनोऽस्मभ्यमिन्न दित्ससि ॥३॥  
 अरं कृष्वन्तु वेदिं समग्निमिन्धतां पुरः ।  
 तत्रामृतस्य चेतनं यज्ञं ते तनवावहे ॥४॥  
 त्वमीशिपे वसुपते वसूनां त्वं मित्राणां मित्रपते धेष्टः ।  
 इन्द्र त्वं मरुद्भिः सं वदस्वाध प्राज्ञानं क्रतुधा हवींषि ॥५॥

kīṇi

no bhrātar agastyā sakhā sām āti manyase | vidmā bhī te  
 yāthā māno 'smābhyam in nā ditsasi || 3 || ūram kṛiṇvantu  
 vēdim sām agnīm indhatām purāḥ | tātṛāmrītasya cētanam  
 yajñīm te tanavāvahai || 4 || tvām īśiṣhe vasupate vāsūnām  
 tvām mitrāṇām mitrapate dhēśhṭhaḥ | indra tvām marūd-  
 bhiḥ sām vadasvādha prājñāna kṛituthā havīṃshi || 5 ||

( १७१ ) एकसतस्युत्तरयातमं सूक्तम्

(१-६) षट्सप्तस्य सूक्तस्य मित्रावगणितस्य ऋषिः । (१-२) प्रथमाद्वितीययोर्कर्मोक्तः ।

(३-६) तृतीयादिचतसृणाञ्च मरुत्वानिन्द्रो देयताः । विदुषु छन्दः ॥

॥१॥ प्रति व एना नमसाहमेमि सूक्तेन भिक्षे सुमतिं तुराणाम् ।  
 रराणतां मरुतो वेद्याभिर्नि हेळो धत्त वि मुचध्वमश्वान् ॥१॥  
 एष वः स्तोमो मरुतो नमस्वान्हृदा तष्टो मनसा धायि देवाः ।  
 उपेमा यात मनसा जुषाणा युयं हि एता नमस इहृधासः ॥२॥

171.

Prāti va enā nāmasāhām emi sūktēna bhikṣhe sumatīm  
 turāṇām | rārāṇatā maruto vedyābhir nī hēḷo dhattā vi mu-  
 cadhvan āśvan || 1 || eṣā va stōmo maruto nāmasvān  
 hṛidā tashṭo mānasā dhāyi devāḥ | ūpema ā yāta mānasā  
 juhāṇā yūyām hī śhṭhā nāmasa īd vṛidhāśah || 2 ||

*Self* : Wherefore, O brother, with steady mind, do you, who are my friend, treat me with disregard? We, verily, know what is in your mind. You do not intend to give us anything. 3

*Conscience* : Let the priest decorate the spiritual altar and kindle the inner fire as a first step. Both of us then shall nourish and enlighten for your sake the inner fire, the inspirer of immortal wisdom. 4

*Conscience* : O Lord of wealth, you are the custodian of treasures; O protector of friends, you are the supporter of friends. O resplendent self, may you treat the vital airs with affection, and partake with them in the seasonal offerings of the inner sacrifice. 5

## 171

I (the flickering mind) come to you, O vital airs, with this reverential homage, and with this hymn, I implore your favour against the approaching impediments. Having been pacified by our praises, may you suppress your anger and send out your horses in action. 1

[This refers to the control of mind to be achieved through breathing exercises.]

O vital airs, this praise, along with proper offering is for you, and it comes out of the sincere heart; O divines, may you, accept it with favour. Since you are the augmenters of the sacrificial food, may you come with willing intentions to receive these laudations. 2

स्तुतासो नो मरुतो मृळयन्तुत स्तुतो मघवा शंभोवष्टः ।  
 ऊर्ध्वा नः सन्तु कोम्या वनान्यहानि विश्वा मरुतो जिगीषा ॥३॥  
 अस्मादहं तविषादीपमाण इन्द्राद्भिया मरुतो रेजमानः ।  
 युष्मभ्यं हव्या निशितान्यासन्तान्योरे चकृमा मृळता नः ॥४॥  
 येन मानासश्चितयन्त उस्वा व्युष्टिषु शवसा शश्वतीनाम् ।  
 स नो मरुद्भिर्वृषभ श्रवो धा उग्र उग्रभिः स्थविरः सहोदाः ॥५॥  
 त्वं पाहीन्द्र सहीयसो नृन्मवा मरुद्भिर्वयातहेळाः ।  
 सुप्रकेतेभिः सासहिर्दधानो विद्यामेषं वृजन जीरदानुम् ॥६॥

stutāso

no marūto mṛṣayanātūtā stutō maghāva śāmbhaviṣṭhah |  
 ūrdhivā naḥ santa komyā vānāny āhāni viśva maruto jigi-  
 śhā || 3 || asmad āhāṇi tavishād iśhamāṇa indrād bhīyā ma-  
 ruto rājamaṇah | yusmaābhyaṇi havyā niśitāny āsan tāny  
 arē cakṛima mṛṣāta naḥ || 4 || yēna mānāsaṣ citāyanta usrā  
 vyāṣṭiṣhu śāvasā śāsvatinām | sā no marūdbhir vṛiṣabha  
 śrāvo dha ugrā ugrēbhi sthāviraḥ sahodāḥ || 5 || tvām pā-  
 hīndra sāhiyaso nṛīm bhāva marūdbhir āvayātaheḷāḥ | su-  
 prakatēbhiḥ śāsahīr dādधानो vidyāmeshaṇi v. j. || 6 ||

( १७२ ) दिसमस्तुतशततमं स्तुतम्

(१-२) वृषस्यास्य स्तुतस्य मैत्रवर्णिन्यस्य ऋषिः । मरुतो देवताः । गावप्री छन्दः ॥

३१.३॥

चित्रो वोऽस्तु यामश्चित्र उती सुदानवः । मरुतो अहिभानवः ॥१॥  
 ओरे सा वः सुदानवो मरुत ऋजुती शरुः । ओरे अस्मा यमस्यध ॥२॥  
 तृणस्कन्दस्य तु विशः परि वृद्ध सुदानवः । ऊर्ध्वान्नः कर्त जीवसे ॥३॥

172.

Citró vo 'stu yāmaṣ citrá ūti sudānavah | maruto ābi-  
 bhānavah || 1 || arē sá vah sudānavo maruta řijnatī śāruh |  
 arē āsmā yām. āsyatha || 2 || triṇaskandāsya nū viśah pári  
 vṛiṅkta sudānavah | ūrdhivām naḥ karta jīvāse || 3 ||

May the vital airs, now invoked, come to bestow happiness on us. May the inner self, now glorified, be propitious to us. O vital airs, may all the days of our life, yet to come, prove gratifying and be full of enjoyment. 3

O vital airs, through the fear of that vital inner self, I (the flickering mind) fly trembling. These oblations had been prepared for you, but have not been offered for this reason. Nevertheless, may you make us happy. 4

The rays of divine enlightenment in the inner realm are favoured, O inner self, by your vigour; and as they shine, they confer a spiritual consciousness. May, you, the showerer of benefits and bestower of strength, along with the highly active vital airs, grant us spiritual food and nourishments. 5

May you, inner self, protect the sense-organs, leaders to the sensualities, and be free from displeasure against vital airs. Let us gain victory over obstacles, and may we have your support in obtaining food, strength and long life. 6

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O bounteous vital principles, with splendour never diminishing, may your approach be marvellous and equally marvellous be your extensive protection. 1

O vital principles and liberal benefactors, far be from us your bright and destructive shaft; and far be from us your powerful bolt which you hurl on evil forces. 2

O vital airs, our liberal benefactors, save my people, the sense organs, though I may be as insignificant as a blade of grass. Lift us up that we may live. 3



( १७३ ) विसृज्युत्तप्रातमं सृजन्

(१-१३) यषोदशर्यस्यास्य सृजन्म मेयवशिरास्य ऋषिः । इन्द्रो देवता । विष्णु उन्दः ॥

॥१॥ गायत्सामं नभन्यं॑ यथा वेरर्चाम॑ तद्वावृधानं॑ स्वरवत् ।  
 गावो॑ धेनवो॑ बर्हिष्यदब्ध्वा॑ आ यत्सद्यानं॑ दिव्यं विवासान् ॥१॥  
 अचदपा॑ वृषभिः॑ स्वेदुहव्यैर्मृगो॑ नाश्रो अति॑ यक्षुर्गुर्यात् ।  
 प्र मन्दयुर्मनां॑ गूर्तं॑ होता॑ भरते॑ मर्यो॑ मिथुना॑ यजत्रः ॥२॥  
 नक्षद्वोता॑ परि॑ सद्य॑ मिता॑ यन्भरद्भमा॑ शरदः॑ पृथिव्याः ।  
 कन्दुदक्षो॑ नयमानो॑ ह्यद्वौरन्तर्दृतो॑ न रोदसी॑ चरद्वाक् ॥३॥

173.

Gáyat sáma nabhanyām yáthā vér árcāma tād vāvri-  
 dhānām svárvat | gávo dhenávo barhishy ádabdhā á yát  
 sadmānam divyām vívasān || 1 || árcad vṛishā vṛishabhiḥ  
 svēduhavyair mṛigó náshro áti yáj juguryát | prá mandayúr  
 manām gūrta hótā bhárate máryo mīthunā yájatraḥ || 2 ||  
 nákshad dhótā pári sádma mitá yán bhárad gárbham á  
 śarádah prithivyāḥ | krándad áshvo náyanāno ruvād gaur  
 antár dūtó ná ródasī carad vāk || 3 ||

ता कर्मापतरास्मै॑ प्र च्यौलानि॑ देवयन्तो॑ भरन्ते ।  
 जुजोषि॑दिन्द्रो॑ दुस्सवर्चा॑ नासत्येव॑ सुगम्यो॑ रथेष्ठाः ॥४॥  
 तस्य॑ पुहीन्द्रं॑ यो ह सत्त्वा॑ यः शूरो॑ मुचवा॑ यो रथेष्ठाः ।  
 प्रतीचि॑श्चियोधीयान्वृषण्वान्ववृषाश्चित्तमसो॑ विहन्ता ॥५॥

tā karmāshatarāsmai  
 prá cyautnāni devayānto bharante | jújoshad indro dasmā-  
 varcā násatyeva súgmyo ratheshṭhāḥ || 4 || tām a shṭubhū-  
 dram yó ha sátvā yáḥ shūro maghāvā yó ratheshṭhāḥ | pra-  
 ticāś cid yódhiyān vṛishañvān vavavṛiśaś cit tāmaso vi-  
 hantā || 5 ||

When the learned wise men speak highly and unreservedly of the most illustrious dedicated man, holding a post of honour, let us greet him with sacred Vedic lores. May we extend our devotion to him by singing blissful and inspiring hymns. 1

When that dedicated man expresses his force of vigour like a lion impelled by hunger, then other strong persons also follow him and offer their assistance for the accomplishment of the desired objective. O mighty, only then assiduous and devoted men co-operate to accomplish the benevolent act initiated by you. 2

Assuredly the dedicated person achieves his objective of the sacred act, and his fame acquired thereby extends across the dimensions of time (year) and space (earth). Being brave whilst he approaches, and moves, he gathers the vitality of a horse and the benevolence of a cow, and his voice becomes effective in both the worlds. 3

We offer (to this dedicated person) the highest laurels ; the admirers of the learned and wise also present to him their homage. May he, of conspicuous lustre, occupying an eminent position, be pleased with our adorations like the immortal ones. 4

May we glorify that dedicated illustrious man who is mighty, brave and bounteous. When he proceeds speedily on a mission he becomes intensely involved in it and overcomes all difficulties. His strength is boundless and all-sided. He drives away all kinds of gloomy influences. 5

॥१७३॥

प्र यदित्था महिना नृभ्यो अस्त्वरं रोदसी कक्ष्येऽ न्नासै ।  
 सं विव्य इन्द्रो वृजन्तं न भृमा भति स्वधावीं ओपशमिव द्याम् ॥६॥  
 समत्सु त्वा शूर सतामुराणं प्रपथिन्तमं परित्सुयध्वै ।  
 सजोषस इन्द्रं मदे क्षोणीः सुरिं चिद्ये अनुमदन्ति वाजैः ॥७॥  
 एवा हि ते शं सर्वना समुद्र आपो यत्त आसु मदन्ति देवीः ।  
 विश्वा ते अनु जोष्या भृद्गोः सुरींश्चिद्यदि धिपा वेपि जनान् ॥८॥

prā yād itthā mahinā nṛibhyo āsty āraṇ rōdasī ka-  
 kshyē nāsmāi | sāṃ vivya īndro vṛijānuṃ nā bhūmā bhārti  
 svadhāvāiḥ opasām iva dyām || 6 || samātsu tvā śūra satām  
 urāṇām prapathāntaman paritaisayādhyai | sajōshasa īn-  
 dram māde kshonīḥ sūriṇ cid ye anumādanti vājaiḥ || 7 ||  
 evā hi te śaṃ sāvanā samudrā āpo yāt ta āsū mādanti  
 devīḥ | viśvā te ānu jōshyā bhūl gauḥ sūrīṃ cid yādi  
 dhishā vēshi jānān || 8 ||

असाम यथा सुखाय एन स्वभित्तयो नरां न शंसैः ।  
 असद्यथा न इन्द्रो वन्दनेष्टास्तुरो न कर्म नयमान उक्था ॥९॥  
 विष्वर्धमो नरां न शंसैस्साकोसदिन्द्रो वज्रहस्तः ।  
 मित्रायुवो न पूर्पति सुशितौ मध्यायुव उप शिक्षन्ति यज्ञैः ॥१०॥

āsāma yāthā sushakhāya ena sva-  
 bhishtāyo narām nā śānsaiḥ | āsad yāthā na īndro vanda-  
 neshthās turo nā kārma nāyamāna ukthā || 9 || viśhpardhaso  
 narām nā śānsair asmākāsad īndro vājrabastah | mītrāyūvo  
 nā pūrpatiḥ sūśishṭau madhyāyūva ūpa śikṣhanti yajñaiḥ  
 || 10 ||

Thus he is truly superior to all others through his majesty. The vast heaven and earth are not sufficient to hold his extensive glory. This mighty resplendent soul encompasses the earth as if it is his garment and with his superior power he wears the heaven as if it were a frontlet. 6

O brave dedicated leader, the head of a state, to you alone people look for guidance during wartime just as they pay you homage with determination and assurance. At all other times, warriors and soldiers look upon you as their supreme commander. 7

When the sparkling waters of oceans rise up to form clouds for the benefit of mankind, and when fire-ceremonies are performed to bring down rain, O illustrious brave one, you express your supreme satisfaction and joy. All praise is acceptable to you and you reward with understanding, those who speak highly of you. 8

So may we be blessed by you and through your blessings achieve our higher aspirations and the friendship of honest men. May the resplendent leader of ours carrying our adorations be with us in all our benevolent deeds and thus may our worship attain its objective. 9

The followers contending for the favour of the illustrious leader vie with each other in propitiating him with devotion. Like those, who desirous of his friendship, conciliate the head of a state, with good government, so do our representatives propitiate (the leader) with benevolent activities and participations. 10

॥१५॥ यज्ञो हि ज्येष्ठं कश्चिदृन्धुशुहुराणश्चिन्मनसा परियन् ।  
 तीर्थे नाच्छा तातृपाणमोको दीर्घो न सिधमा कृणोत्यघ्वा ॥११॥  
 मो पू ण इन्द्रात्र पृत्सु देवैरस्ति हि ज्येष्ठा ते शुष्मिन्नव्याः ।  
 महश्चिद्यत्स मीळहुपो यव्या हविष्मतो मरुतो वन्दते गोः ॥१२॥  
 एष स्तोमं इन्द्र तुभ्यमस्मे एतेन गातुं हरिवो विदो नः ।  
 आ नो ववृत्वाः सुविताय देव विद्यामेपं वृजनं जीरदानुम् ॥१३॥

yajñō hi śhmēndraṁ kās cid ṛindhāu juhurāṇaś cin mā-  
 nasā pariyān | tīrthē nāchā tātrishāṇām ōko dīrghō nā si-  
 dhām ā kṛiṇoty ādhvā || 11 || mō śhū na indrātra pṛitsū  
 devair āsti hī śhmā te śushminn avayāḥ | mahāś cid yāsya  
 mīḷhuśho yavyā havishmato marūto vāndate gāḥ || 12 || eśhā  
 stōma indra tūbhyam asmē etēna gātūm harivo vido naḥ |  
 ā no vavṛityāḥ suvitāya deva vidyāmeshaṁ v. j. || 13 ||

( १७४ ) यजुःसप्तत्युक्तशततमं सूक्तम्

( १-१० ) दशर्षम्यास्य सूक्तस्य देवावहनिगस्य ऋषिः । इन्द्रो देवता । विष्णु उच्यते ॥

॥१६॥ त्वं राजेन्द्र ये च देवा रक्षा नृपाह्यसुर त्वमस्मान् ।  
 त्वं सत्पतिर्मघवा नस्तर्ह्वस्त्वं सत्यो वसवानः सहोदाः ॥१॥  
 दनो विश इन्द्र मृध्रवाचः सप्त यत्पुनः शर्म शरदीर्दत् ।  
 ऋणोरपो अनवद्याणा यूने वृत्रं पुरुकुत्साय रन्धीः ॥२॥

174.

Tvāṁ rājendra yē ca devā rākshā nṛiṇ pāhy āsura tvām  
 asmān | tvāṁ sātpatir maghāvā nas tārutras tvām satyō  
 vāsavanāḥ sahodāḥ || 1 || dāno viśa indra mṛidhrāvācaḥ sā-  
 ptā yāt pūrah śarma śaradīr dāt | ṛiṇōr apō anavadyāṇā  
 yūne vṛitraṁ purukūtsāya randhīḥ || 2 ||

Of the two types of followers, one propitiates the illustrious leader, augmenting him by selfless unmotivated action ; another is the group of insincere ones, praising him with mind averted (with selfish motives). To the first type of group, he is like a lake to a thirsty pilgrim near a sacred spot. To the other, he is like a long road, which retards the end (of the journey). 11

O resplendent illustrious leader, associated with your brave comrades, abandon us not in the grim struggle of life which confronts us at every step. For O mighty one, the bestower of blessings and kind acceptor of our oblations, whilst we have the greatest regard for you, we have no less regard for your brave associates also, and we have all praise for them too. 12

O resplendent illustrious leader, this hymn is addressed to your honour, reflecting the deep yearning of our heart towards you. May you respond to our love and be our guide. May you bless us with food, strength and long life. 13

## 174

O resplendent Lord, you are our sovereign king. All the Nature's forces are under your aegis. O the vital source, may you protect and foster us. You are the defender of all righteous men, the possessor of wealth, and extricator of us from sin. You are the embodiment of truth, giver of shelter and strength. 1

Resplendent Lord, you help us to subdue our sins arising from all the seven (five sense organs, vital breath, and mind). You subjugate violent people speaking offensive language. O irreproachable Lord, you let the thoughts flow freely and destroy darkness to help men of discretion. 2



अजा वृते इन्द्र दूरपत्नीयां च येभिः पुरुहूत नुनम् ।  
 रक्षो अग्निमशुपं त्वययाणं सिंहो न दमे अपांसि वस्तोः ॥३॥  
 शेषन्तु त इन्द्र सस्मिन्वानो प्रशस्तये पवीरवस्य मुक्ता ।  
 सृजदणास्यव यद्युधा गास्तिष्ठदरी घृपता मृष्ट वाजान् ॥४॥  
 वह कुत्समिन्द्र यस्मिन्नाकन्त्स्युमन्वृ ऋत्रा वात्स्याथा ।  
 प्र सूरश्रुकं बृहतादुभौकेऽभि स्पृधो यासिपुहज्रवाहुः ॥५॥

ájā vrīta indra śū-  
 rapatnūr dyāni ca yēbhīḥ puruhūta nūnām | rāksho agnīm  
 aśuṣhaṇ tūrvayāṇaṇi siṅhó ná dāme āpānsi vāstoḥ || 3 ||  
 śēshaṇ nū tá indra sāsmin yónau prāṣastaye pāvīravasya  
 mabná | srijád ārṇānsy áva yád yndhā gās tīstṥhad dhārī  
 dhṛishatā mṛishṭa vājān || 4 || váha kútsam indra yásmin  
 cakān symanyū rjirā vātasyāśva | prā sūraś cakráṇ vri-  
 batād abhūke 'bhī sprīdho yasishad vājrabāhuḥ || 5 || ॥

॥१७॥

जघन्याँ इन्द्र मित्रेरुद्धोदप्रवृद्धो हरिवो अदाशून् ।  
 प्र ये पश्यन्त्यमणं सचायोस्त्वया शूर्ता वहमाना अपत्यम् ॥६॥  
 रपत्कविरिन्द्रार्कसातो क्वां दासायोपवहणीं कः ।  
 करत्तिस्त्रो मघवा दानुचित्रा नि दुर्योणे कुर्यावाचं मृधि श्रेत ॥७॥

jaghanyāni indra mitrérūi codāpravṛddho harivo āda-  
 šūn | prā yē pásyann aryamāṇaṇ sácāyós tvāyā-ṣurtā vá-  
 hamāna āpatyam || 6 || rāpat kavir indrārkāsātai kshām dā-  
 sāyopabārhaṇiṇi kaḥ | kárat tísro maghāvā dānucitrā ní  
 duryoné kuryavacam mṛidhī śret || 7 ||

Resplendent Lord, invoked by all and aided by brave warriors, you reveal your glory and drive away the evil forces. May you preserve the blazing and ever-surging flames of the spiritual fire which always burns in men like the fury of a lion. 3

Let the evil forces be humbled by the might of your firm and unyielding determination and let adversaries be made inactive in their own places. When you, armed with your will power, come to force, you make virtuous thoughts flow freely. You rejuvenate the pious wise men, and brighten up their spiritual radiance. May you by your enhanced power grant purity of thought to your followers. 4

Resplendent Lord, may you turn your radiant spiritual beams, swift as the wind, to that aspirant and earnest man of discretion who is completely dedicated to your service. May the sun bring near the wheel of his chariot and may he as the lord of punitive justice subjugate our adversaries. 5

O resplendent Lord, master of strong spiritual power, invigorated by our animating praises, may you destroy unbelievers and misers. But may you bless those who are law-abiding and dedicated to you; may they lead a courageous life of bravery and obtain from you food and progeny. 6

O resplendent Lord, the sages glorify you to obtain blessings. You throw the evil forces obstructing the path of their progress and crush the evils once for all. O bounteous Lord, you set open the doors of the three-fold progress—physical, mental and spiritual, and annihilate demoniac forces which put obstacles in our progress. 7

सना ता ते इन्द्र नव्या आगुः सहो नभोऽर्विरणाम पूर्वीः ।  
 भिनत्पुरो न भिदो अर्देवीर्ननमो वधरदेवस्य पीयोः ॥८॥  
 त्वं धुनिरिन्द्र धुनिमतीर्क्ष्णोरपः सीरा न स्रवन्तीः ।  
 प्र यत्समुद्रमति शूर पर्षि पारया तुर्वशं यदुं स्यास्ति ॥९॥  
 त्वमुस्माकमिन्द्र विश्वधं स्या अवृकतमो नरां नृपाता ।  
 स नो विश्वासां स्पृधां सहोदां विद्याभेपं वृजनं जीरदानुम् ॥१०॥

sānā tā ta indra nā-  
 vya āguḥ sāho nābhó 'virañāya pūrvīḥ | bhinat puro nā  
 bhīdo ādevīr nanāmo vādhar ādevasya pīyōḥ || 8 || tvam  
 dhūnir indra dhūnimatīr kṣhṇōr apāḥ sīrā nā srāvantiḥ | prā  
 yāt samudrām āti śura pārśhi parāya turvāśam yadum sya-  
 sti || 9 || tvam asmākam indra viśvādha sya avṛikātamo na-  
 rām nṛipātā | sā no viśvāsām spṛdhām sahodā vi || 10 ||

( १७५ ) पञ्चसप्तत्युत्तरातमं सूक्तम्

(१-५) षडपम्यास्य सूक्तस्य मेषावशगिरास्य ऋषिः । इन्द्रो देवता । (१) प्रथमर्षेः एकपयोर्गोवि इहती,

(२-५) द्वितीयादिचतसृषामनुष्टुप्, (६) पञ्चाध त्रिष्टुप् उदात्तिः ॥

॥१८॥

मत्स्यपार्थि ते महः पात्रस्येव हरिवो मत्सरो मदः ।

वृषा ते वृष्ण इन्दुर्वाजी सहस्रसातमः ॥१॥

आ नस्ते गन्तु मत्सरो वृषा मदो वरेण्यः । सहावीं इन्द्र सानसिः पृतनापाळमर्त्यः ॥२॥

175.

Mātsy āpāyi te mātah pātrasyeva harivo matsarō mā-  
 dah | vṛishā te vṛishṇa indur vājjī sabasrasātamaḥ || 1 || ā  
 nas te gantu matsarō vṛishā mādo vāreṇyaḥ | sahāvān in-  
 dra sānasīḥ pṛitanāśhāl āmartyaḥ || 2 ||

O resplendent Lord, the sages celebrate your everlasting glory both past and present. You subdue all violent forces to make the world a safe place for peace-loving people. You demolish the strongholds of enmities and humble the Godless people's deadly weapon. 8

O resplendent Lord, you are the terrifier of evil forces. You set the stream of pious thoughts to flow in torrents. And when the earth is filled with water and takes the form of the deep ocean, you take the glorious and assiduous people across it. 9

O resplendent Lord, you have been our benign protector and preserver of all. You furnish strength to all our dedicated and noble works. May we have your support in obtaining food, strength and long life. 10

## 175

O resplendent Lord with brilliant radiance, may you be delighted. May your own bliss be consummated. Your delightful creation, the holder of your bliss, is as exhilarating as the bliss itself. For you, the vigour, equally invigorating is the bliss, O mighty, the giver of thousand pleasures. 1

O resplendent Lord, may our offering of the spiritual delight be acceptable to you ; for (it is) invigorating, inspiring, strength-giving and most precious to us ; it is the vanquisher of adverse tendencies and is immortal. 2

न्यं हि शरः सनिता चोदयो मनुषो रथम् । सहावान्द्रस्युमव्रतभोषः पात्रे न शोचिषा ॥३॥

मुपाय स्य कवे चक्रमाज्ञान ओजसा । बहु शुष्णाय वृधं कुत्सं वातस्वाश्वैः ॥४॥

शुष्मिन्तमो हि ते मदो द्युम्निन्तम उत क्रतुः ।

वृत्रा वरिवोविदा मसीष्टा अश्वसातमः ॥५॥

यथा पूर्वभ्यो जरितृभ्य इन्द्र मयं दृवापो न तृप्यते वृथं ।

तामनु त्या निविदं जोहवामि विद्यामेषं वृजनं जारदानुम् ॥६॥

tvām hi śuraḥ sā-  
nitā codāyo manusho rātham | sahāvān dāsyum avratām  
ōśhaḥ patram nā śocisha || 3 || musṭhaya sūryam kave ca-  
krām īśāna ōjasa | vāha śuśhṇaya vadhām kūtsam vātasyā-  
śvaiḥ || 4 || sushmīntamo hi te mado dyaumnīntama uta krā-  
tuḥ | vṛitraghnā varivovīda mānsīstṭhā aśvasātamaḥ || 5 ||  
yāthā pūrvebhyo jaritṛibhya indra māya ivāpo nā tṛishyate  
babhūtha | tām ānu tva nivīdam johavāmi vi<sup>o</sup> || 6 ||

( ७६ ) पदसन्तुष्टगततमं मृतम्

(१-६) पदचम्याम्य मृतस्य मंत्रावकविगम्य क्रपिः । इन्द्रो देवता । (१-५) प्रथमादिपञ्चमिन्द्रपुत्रः ।

(१) पटयाश्च विष्टुः उन्दसी ॥

॥१॥

मत्सि नो वस्यइष्टय इन्द्रमिन्द्रो वृषा विश ।

ऋचायमाण इन्वसि शत्रुमन्ति न विन्दसि ॥१॥

तस्मिन्ना वेश्या गिरो य एकश्चर्षणीनाम् ।

अनु स्वधा यमुप्यते यवं न चकृपदृषा ॥२॥

176.

Mātsi no vāsyaīśṭaya indram indo vṛishā viśa | ṛigha-  
yāmāṇa invasi śātrum ānti nā vindasi || 1 || tāsminna ā ve-  
śayā gīro yā ēkaś carshaṇīnām | ānu svadhā yām upyāte  
yavam nā cārkrishad vṛishā || 2 ||

O resplendent Lord, you are indeed brave, bounteous and a benefactor. You have been accelerating the speedy chariot of human endeavours. O mighty one, may you consume the unruly and indisciplined elements of human society like the blazing fire which consumes the wooden vessel. 3

O poet of wisdom, our Lord, you have carried off by your strength one wheel of the chariot of the mighty sun. May you wield your wheel of punitive justice and put an end to the greedy exploiters. And may you proceed with the swiftness of the wind to provide aid to men of discretion. 4

Your triumphant delight is most intense and your benevolent acts are exceedingly bright. You are the supreme giver of vital vigours. May your bounteous nature and beneficence destroy our enemies and distribute riches to us. 5

O resplendent Lord, you have been providing happiness from eternity to your devotees; your blessings are as satisfying as water to a thirsty man. Therefore, I have been unceasingly repeating my invocations so that we may have your support in obtaining from you food, strength and long life. 6

## 176

O resplendent Lord, through your ecstasy of love you inspire us to acquire prosperity. May our love reach you. Verily, only you can drive away adversaries. No evil can approach us in your presence. 1

May our songs reach the resplendent Lord who is the only protector of men. The sacred food is offered to Him as the steer ploughs the barley in. 2



यस्य विश्वानि हस्तयोः पञ्च क्षितीनां वसु ।  
 स्माशयस्व यो अस्मद्भुग्दिव्येषां शनिर्जहि ॥३॥  
 अनुन्वन्तं समं जहि दुष्णाशं यो न ते मयः ।  
 अस्मभ्यमस्य वेदनं दुहि सुरिश्चिदाहते ॥४॥  
 आवो यस्य द्विवर्हसोऽर्केषु सानुपगसत् ।  
 आजविन्द्रस्येन्द्रो प्रावो वाजेषु वाजिनम् ॥५॥  
 यथा पूर्वैभ्यो जरितृभ्य इन्द्र मय इवापो न तृप्यते वृभूथ ।  
 तामनु त्वानिविदं जोहवीमि विद्यामेषं वृजनं जीरदानुम् ॥६॥

yāsya viśvāni lāstayoh  
 pāñca kṣatīnāṃ vāsu | spāśayasva yó asmadbrúg divyēvā-  
 śanir jahi || 3 || āsunvantam samam jahi dūṇāśam yó ná te  
 mayah | asmābhyam asya vēdanam daddhī sūris cid olate  
 || 4 || āvo yāsya dvivārhaso 'rkēshu sānushág āsat | ājāv in-  
 drasyendo prāvo vājeshu vājīnam || 5 || yāthā pūrvebhyo —  
 || 6 ||

( १७७ ) समसमन्पु तरगततमं स्तुतम्

(१-५) पञ्चर्षभ्यास्य स्तुतस्य वैवायव्यगिरगमस्य ऋषिः ॥ इन्द्रो देवता । विष्णु उच्यते ॥

॥५॥ आ चर्षणिप्रा वृषभो जनानां राजा कृष्टीनां पुरुहूत इन्द्रः ।  
 स्तुतः श्रवस्यन्नवसोप मद्रिग्युक्ता हरी वृषणा याह्यर्वाङ् ॥१॥  
 ये ते वृषणो वृषभासं इन्द्र ब्रह्मयुजो वृषरथासो अत्याः ।  
 तौ आ तिष्ठ तेभिरा याह्यर्वाङ् हवामहे त्वा सुत इन्द्र सोमे ॥२॥

177.

Ā carṣaṇiprā vṛṣabhó jānānām rājā kṛiṣṭīnām puru-  
 hūtá indrah | stutah śravasyāṁ āvasópa madrig yuktvá hārī  
 vṛiṣhanā yāhy arvān || 1 || ye te vṛiṣaṇo vṛiṣabhása indra  
 brahmayújo vṛiṣharathāso átyāh | táu ā tishṭha tébhir ā  
 yahy arvān hāvāmāhe tvā sutá indra sóme || 2 ||

In whose hands are vested all the treasures of the five classes of people (learneds, administrators, businessmen, labour, and the fifth uncovered by the classification). May He mark out the man who oppresses us and destroy him like the lightning falling from the sky and burning up the trees. 3

May such a person be deprived of all privileges, as does not serve you as a law-abider, and works contrary to the general interests. Let his share of benefits be given to your faithful devotees because only wise people deserve your favour and protection. 4

O joy of ecstasy, you favour those who are doubly devout and serve you with body and mind. May the songs of our joyous expressions reach the resplendent Lord, so that He helps us in our struggles and vigorously assists in our battles. 5

O resplendent Lord, as you have been providing happiness from eternity to your devotees, your blessings are as satisfying as water to a thirsty man. Therefore, I have been unceasingly repeating my invocations that I may obtain food, strength and long life. 6

## 177

The resplendent Lord is a real wellwisher of humanity. He is the source of strength for mankind and the sovereign benefactor of all people. When He is invoked and praised by His followers, He is pleased and comes speedily to help, as if mounted on a vigorous steed. 1

O resplendent Lord, may the beams of your spiritual radiance which are bliss-bestowing, inspiring, invocable by prayers, reach us speedily as if mounted on a chariot. O Lord, we invoke you with full awareness of the spiritual experience of our heart. 2

आ तिष्ठ रथं वृषेणं वृषा ते सुतः सोमः परिषिक्त्वा मधूनि ।  
 युक्त्वा वृषभ्यां वृषभ क्षितीनां हरिभ्यां याहि प्रवतोप मदिक ॥३॥  
 अयं यज्ञो देवया अयं मियेध इमा ब्रह्माण्यमिन्द्र सोमः ।  
 स्तीर्णं वहिरा तु शक्र प्र याहि पिवा निषय वि सुचा हरी इह ॥४॥  
 ओ सुष्टुत इन्द्र याह्यर्वाहुष ब्रह्माणि मान्यस्य कारोः ।  
 विद्याम वस्तोन्वेमा गृणन्तो विद्यामेध वृजन् जीरदानुम् ॥५॥

ā tiṣṭha

rātham vṛṣhaṇam vṛṣhā te sutāḥ sōmah pāriṣiktā mā-  
 dhūni | yuktṡvā vṛṣabhyam vṛṣabha kṣhītinām hāribhyām  
 yahi pravātōpa madrik || 3 || ayam yaññō devayā, ayam mi-  
 yēdha imā brahmany ayam indra sōmah | stīrṇam barhī ā  
 tū śakra prā yahi pīva niṣādyā vī mucā hārī ihā || 4 || ō  
 sūṣṭhuta indra yahy arvāḥ ūpa brāhmāṇi mānyāsya kārōḥ |  
 vidyāma vāstor āvasā gṛiṇānto vi° || 5 ||

( १०८ ) अष्टममनुत्तराक्षतमं सूक्तम्

(१-५) यज्ञस्यैवाम्य सूक्तस्य मंत्रावलीगणनस्य क्रमः । इन्द्रो देवता । विष्टुः छन्दः ॥

॥३॥

यद् स्या तं इन्द्रं श्रुष्टिरस्ति यया वृभूथं जरितृभ्यं ऊती ।  
 मा नः कामं महयन्तुमा धुग्विश्वा ते अस्यां पर्याप आयोः ॥१॥  
 न घा राजेन्द्र आ देभन्नो या नु स्वसारा कृणवन्त योनौ ।  
 आर्षश्चिदस्मै सुतुका अवेष्णामन्न इन्द्रः सख्या वयश्च ॥२॥

178.

Yad dha syā ta indra śṛuṣṭir āsti yāyā babhūtha ja-  
 ritribhya uti | mā naḥ kāmam mahāyantam ā dhag viśvā  
 te asyam pary āpa ayōḥ || 1 || mā gha rājendra ā dabhan  
 no yā nū svāsārā kṛiṇāvanta yōnau | āpaṣ cid asmai su-  
 tūka aveshan gāman na indrah sakhyā vāyaṣ ca || 2 ||

Ascend your bounty-shedding chariot. We are inviting you to greet you with our sweet emotional expressions. O resplendent Lord, may you harness your vigorous bounty-shedding chariot and come to us for our preservation; come with utmost haste to your own people. 3

O resplendent Lord, this is a benevolent selfless act dedicated to Nature's bounties; this is an oblation for sacred dedication; these are divine hymns and this is an emotional expression of devotion,—all these are to be dedicated to you. O Lord, come close and accept our loving devotion; come to stay with us for all times. 4

O illustrious divine leader, glorified by the sacred hymns of revered preceptors, come to bless our noble acts, so that we may enjoy prosperity through your protection. May we have support in obtaining food, strength and long life. 5

## 178

O resplendent Lord, may you bless us with those beneficent qualities wherewith you help and protect your dedicated devotees. May you please not allow our lofty aspirations to die unfulfilled. May we through your favour obtain every thing that is obtainable by men. 1

May our Lord not allow any one to diminish the valour of that labour, which our sisters (either day and night, or fingers of a hand) have directed us to do. May all our invigorating offerings propitiate Him so that He continues to be friendly to us and provide adequate nourishment. 2

जेता नृभिरिन्द्रः प्रुत्सु शूरः श्रोता हवं नार्धमानस्य कुरोः ।  
 प्रभर्ता रथं दाशुषं उपाक उद्यन्ता गिरो यदि च त्मना भूत् ॥३॥  
 एवा नृभिरिन्द्रः सुश्रवस्या प्रखादः पृक्षो अभि मित्रिणो भूत् ।  
 समर्य इपः स्तवते विवाचि सत्राकुरो यजमानस्य शंसः ॥४॥  
 त्वया वयं मघवन्निन्द्र शत्रून्भि प्याम महतो मन्यमानान् ।  
 त्वं ज्ञाता त्वसु नो वृधे भूविद्यामेप वृजनं जीरदानुम् ॥५॥

jētā

nṛbhir indrah pritsū śūrah śrōtā hāvam nārdhamānasya kā-  
 rōḥ | prābharta rātham daśuṣha upakā ūdyanta giro yādi  
 ca tmāna bhūt ॥ 3 ॥ evā nṛbhir indrah suśravasyā prakha-  
 dāḥ priksho abhi mitrino bhut | samaryā ishā stavate vi-  
 vaci satrakarō yajamānasya śānsaḥ ॥ 4 ॥ tvāyā vayam ma-  
 ghavam indra śātran abhi shyaama mahatō manyamānan |  
 tvām jñātā tvām u no vṛdhē bhūvi dyāmeḥ vṛjanam jīradānum ॥ 5 ॥

( १७१. ) एकोनविंशत्युक्तान्तमं तत्तम

(१-३) पदुपम्यास्य तत्तम्य (१-२) मयमादितीपयोक्तेषोलोभमुदा कविका, (३-५) तृतीयाचतुर्थो-  
 मयवर्णगम्य, (५-६) पञ्चमपद्योभागस्यान्तवारी वद्वचारी करी । रतिद्वयता ।

(१-५, ६) मयमादिचतुर्क्यां पद्यवाच विष्टुप, (५) पञ्चम्याध वृहती उद्गती ॥

॥२६॥

पूर्वारहं शूरदः शश्रमाणा द्रोषा वस्तोरुपसो जरयन्तीः ।  
 मिनाति श्रियं जरिभा तन्नामस्य नु पत्नीर्वृषणो जगम्युः ॥१॥  
 ये चिद्धि पूर्वं ऋतुसाप आसन्त्साकं देवेभिरवेदन्नतानि ।  
 ते चिदवासुर्नह्यन्तमापुः सम नु पत्नीर्वृषभिर्जगम्युः ॥२॥

179.

Purvārahā śarādah śaśramāṇā droṣā vāstor upaso  
 jarāyantīḥ | mināti śriyam jaribhā tanūnam āpy u nā pātūr  
 vṛṣhaṇo jagamyuh ॥ 1 ॥ ye cid dhi pūrva ritasāpa āsan  
 sākām devēbhir āvadann ritāni | tē cid āvasur mahy āntam  
 āpūḥ sām u nā pātūr vṛṣhabhir jagamyuh ॥ 2 ॥

Resplendent Lord, with his valorous colleagues wins battles, carefully listens to the invocations of His subjects, speedily goes to the dedicated followers and when glorified by honest devotees comes, of His own accord, quite close to them. 3

Verily, the resplendent Lord accepts all the offerings made by his friendly people and in response helps them to overcome their difficulties, and achieve their aspirations. He is faithful in his assurance, and commending the piety of His men, He approves of the offered homage. 4

Through your alliance, O bounteous resplendent Lord, may we defeat our formidable enemies who think themselves unconquerable. Verily you are our protector and promoter of our prosperity. May we have your support in obtaining food, strength and long life. 5

## 179

*Ascetic's wife :*

Many years, many days and nights have passed. Dawns have come and gone. I have been intelligently working all this time. Now old age impairs the beauty of my youth. Better only strong men should approach their wives and make life fruitful. 1

The ancient sages truly obeyed the eternal laws of Nature and were honest to express their heartfelt feelings and respond to the natural urges. They did not keep the vow of absolute continence. Therefore, it is advisable that wives should be approached by strong men, and life be made fruitful. 2



न सृषां श्रान्तं यदवन्ति देवा विश्वा इत्स्पृधो अभ्यश्नवाव ।  
 जयावेदत्रं शतनीथमाजि यत्सुम्यश्वा मिथुनावभ्यजाव ॥३॥  
 नदस्य मा रुधतः काम आगच्छित आजतो असुतः कुतश्चित् ।  
 लोपामुद्रा वृषणं नी रिणति धीरमधीरा धयति श्वसन्तम् ॥४॥  
 इमं नु सोममन्तितो हृत्सु पीतमुपं ब्रुवे ।  
 यत्सीमार्गभ्रूमा तत्सु मृळतु पुलुकामो हि मर्त्यः ॥५॥  
 अगस्त्यः खन्मानः खनित्रैः प्रजामपत्यं बलमिच्छमानः ।  
 उभो वर्णावृषिरुग्रः पुषोप सत्या देवेष्वशिषो जगाम ॥६॥

nā mṛisha

śrāntāṃ yād āvanti devā viṣva it sprīdho abhy āśnavava |  
 jāyāvéd ātra śatānītham ajīta yāt saumyāśva mithunāv abhy  
 ājāva || 3 || nadāsya mā rudhatih kāma āgama itā ājato amū-  
 taḥ kūtaḥ cit | lōpanudra vṛṣhaṇaṃ nī riṇati dhīram ādhura  
 dhayati śvasāntam || 4 || imāṃ nū sōmam āntito hrītsū pa-  
 tān ūpa bruve | yāt sīm āgaḥ cakrīmā tāt sū mṛīlatu pu-  
 lukāmo hi mārtyaḥ || 5 || agastyah khānamanaḥ khānītraiḥ  
 prajāṃ āpatyam bālam icchāmānaḥ | ubhau vāṛṇāv ṛṣir  
 ugrāḥ puṣoṣha satyā devēshv aśiṣho jagama || 6 ||

( १८० ) भरीत्युत्पत्तयततयं सूक्तम्

(१-१०) दगर्भस्यास्य सूतस्य मेधावग्निरगस्त्य ऋषिः । अभिनो देवते । विष्टुप् उन्मः ॥

॥३॥

युवो रजांसि सुयमांसो अश्वा रथो यद्वा पर्यणीसि दीयत् ।  
 हिरण्यया वां पवयः प्रुषायन्मध्वः पिबन्ता उपसः सचेथे ॥१॥  
 युवमत्वस्याव नश्चथो यद्विपत्मनो नयस्य प्रयङ्गोः ।  
 स्वमा यद्वा विश्वगूर्ति भरीति वाजयेद्वे मधुपात्रिषे च ॥२॥

180.

Yuvó rájānsi suyamāso āsvā rātho yād vām páry ár-  
 nānsi díyat | hiraṇyāyā vau pavāyah prushāyan mādhvah  
 pibantā ushāsah sacethe || 1 || yuvām ātyasyāva nakebatho  
 yād vipatīnāno nāryasya prāyajyoh | svāsā yād vām viṣva-  
 gūrti bhārāti vājāyētte madhupāv ishē ca || 2 ||

*Ascetic :*

No penance is practised in vain since the divine powers protect all. Ultimately natural forces prevail and win over unnatural restraints. If we exert ourselves together, we can triumph over hundreds of adversities. 3

Suppressed desires overwhelm the mind arising either from this cause or from that like an obstructed stream. Then the young impatient maiden, passions suppressed, approaches her husband under deep emotional stress. She approaches her ascetic husband, snoring in deep slumber. 4

I beseech the loving God seated in my heart, that He may fully expiate the sin, which might have been committed. After all, man is subject to many desires and natural urges. 5

The ascetic, a venerable sage, following the rightful course, works as if a farmer with implements in a field desiring progeny, offspring and strength, and practises both types of obligations (the one of household life and the other of austerity) and receives true benedictions from God and elders. 6

## 180

O twin lords of cosmic vitality and consciousness, when, round the cosmic sea of space your cosmic chariot proceeds to its desired quarters, your golden fellies scatter drops of moisture. May you, accepting our sweet devotional prayers participate in our sacred morning ceremonies. 1

Direct downwards the course of your cosmic chariot which is holy, swift-moving, multi-directional and friendly to men. May the adorable sister, the dawn, prepare for your welcome, and the institutor of the ceremony worship you for the sake of obtaining strength and food. 2

युवं पयं उस्त्रियायामधत्तं पक्वमायायामव पृल्यं गोः ।  
 अन्तर्यद्वनिनो वामृतप्सु क्लारो न शुचिर्यजते हविष्मान् ॥३॥  
 युवं ह घर्मं मधुमन्तमत्रयेऽपो न क्षोदोऽवृणीतमेपे ।  
 तद्वा नरावश्विना पश्वइष्टी रथ्येव चक्रा प्रति यन्ति मर्घ्यः ॥४॥  
 आ वां दुनायं ववृतीय दस्त्रा गोरोहेण तौम्यो न जिबिः ।  
 अपः क्षोणी संचते माहिना वां जुर्णो धामक्षुरंहसो यजत्रा ॥५॥

yuvām páya  
 usrīyāyām adhattam pakvām āmāyām āva pūrvyam gōḥ |  
 antār yād vanīno vām ṛitapsū hvārō nā śūcīr yājate hav-  
 śhmān || 3 || yuvām ha gharmām mādhumantam ātraye 'pō  
 nā kshódo 'vṛiṇītam eshé | tād vām narāv aśvinā pásva-  
 śhīṭī rāthyeva cakrá prāti yanti mādhlvah || 4 || ā vām dā-  
 nīya vavṛitīya dasrā gōr ōheṇa taugryō nā jīvriḥ | apāḥ  
 kshoṇī sacate māhinā vām jūrṇō vām ākshur ānhaso yaja-  
 trā || 5 ||

॥२५॥ नि यद्युवेथे नियुतः सुदानु उप स्वधामिः स्रजथः पुरंधिम् ।  
 प्रेपुद्वेपुद्गतो न सुरिरा महे ददे सुव्रतो न वाजम् ॥६॥  
 वयं चिद्धि वां जस्तिरः सत्या विपन्यामहे वि पणिर्हितावान् ।  
 अथा चिद्धि प्माश्विनावनिन्या पाथो हि प्मा वृषणावन्तिदेवम् ॥७॥  
 युवां चिद्धि प्माश्विनावनु द्युन्विद्रस्य प्रस्रवणस्य सातौ ।  
 अगस्त्यो नरां नृषु प्रशस्तः काराधुनीव चितयत्सहस्रैः ॥८॥

nī yād yuvéthe niyútaḥ sudānū ūpa svadhābhiḥ sṛija-  
 thaḥ pūraṇādhim | prēśhad vēśhad vāto nā sūrīr ā mahé  
 dade suvratō nā vājam || 6 || vayām cid dhī vām jaritārah  
 satyā vipanyāmahé ví paṇīr hitāvān | ādhā cid dhī śhmā-  
 śvināv anindyā pāthō hī śhmā vṛiṣaṇāv āntidevam || 7 ||  
 yuvām cid dhī śhmāśvināv āna dyūn vīrudrasya prasrāva-  
 ṇasya sātaū | agāstyō narām nṛiṣhu prāśastaḥ kārādhunīva  
 citayat sahāsraiḥ || 8 ||

You have restored milk to the cow. You have matured the first raw milk in the udders of the milch cow. The devout and earnest devotee worships you, truth personified, with dedication. He is as vigilant in the midst of the ceremony, as a snake in the midst of a thicket. 3

You render the fierce heat soothing as sweet butter to the really detached person ; for the sake of relief, you invest it with the coolness of water, therefore, for you, O cosmic twins, inspirers of the sacred works, the fire-offering is made. The sweet expressions flow towards you like chariot-wheels (down a slope). 4

O destroyer of enemies, may I by means of my prayers bring you hither, to bestow upon me that aid, which you could give to the infirm son of the saviour. Your greatness compasses earth, heaven and ocean. May this, your aged worshipper, enjoy long sinless life. 5

O bounteous ones, when you come speedily with your yoked cosmic chariot, you replenish the earth with food. May this, your worshipper, be swift as the wind to propitiate and please you. Through your great favour may he, like a pious man, obtain plenty of food and become great. 6

We, your sincere adorers, verily praise you in various ways. Our heart, the container, is full with your devotion. O blameless cosmic twin powers, showerers of benefits, may you both freely participate in the sparkling glory of God. 7

O pair of cosmic vitality and consciousness, the steady-minded sage, eminent amongst the leaders of men, arouses you daily with numerous invocations, like a musical instrument with thousands of notes so that torrents of blessings may flow from you to him. 8

प्र यद्दह॑धे म॒हिना रथ॑स्य प्र स्प॑न्द्रा याथो मनु॑पो न होता ।  
 धृ॒त्तं सु॒रिभ्य॑ उ॒त वा स्व॑भ्यं नास॑त्या रथि॒षाचः॑ स्याम ॥९॥  
 ते वां रथं॑ व॒यम॒द्या हु॒वेम॒ स्तोमै॑रश्विना सु॒विताय॑ नव्य॑म् ।  
 अरि॑ष्टनेमिं परि॒ द्यामि॑यानं वि॒द्यामे॑षं वृ॒जनं जी॑रदानुम् ॥१०॥

prā yād vāhethe mahinā rāthasya  
 pra syandra yatho mānśho nā hōtā | dhattām sūribhya  
 utā va svāsvyaṁ nāsatya rayishācaḥ syāma ॥ 9 ॥ tām vām  
 rātham vāyam adyaḥ huveṁa stōmair aśvinā suvitāya nā-  
 vyaṁ | āriṣṭāneminim pari dyām iyanāṁ viṁ ॥ 10 ॥

( १८१ ) एकाशीत्युत्तपाततमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य मेधावशविरगस्त्य क्रविः । अश्विनौ देवते । विदुषु उच्यते ॥

॥९॥

क॒दु प्रे॒ष्ठवि॒षां रथि॑णामध्व॒र्यन्ता यदु॑न्नि॒थो अपा॑म् ।  
 अ॒यं वाँ यज्ञो॑ अ॒कृत॑ प्र॒शस्ति॑ वसु॒धिति॑ अ॒वितारा॑ जनानाम् ॥९॥  
 आ वाम॑श्चा॒सः शु॒चयः॑ पय॒स्पा वा॒तरं॑हसो दि॒व्यासो॑ अ॒त्याः ।  
 म॒नोजु॒वो वृष॑णो वी॒तपृ॑ष्ठा ए॒ह स्व॒राजो॑ अ॒श्विनो॑ वहन्तु ॥१०॥  
 आ यां रथो॑ऽवनि॒र्न प्र॒वत्या॑न्त्सृ॒प्रव॑न्धुरः सु॒विताय॑ ग॒म्याः ।  
 वृ॒ष्णः स्वा॒तारा॑ म॒नसो॑ जवी॒यान॑ह॒पुवो॑ य॒जतो॑ धि॒ष्ण्या यः ॥११॥

181.

Kād u prēṣṭāv iśhām rayiṇām adhvaryāntā yād un-  
 ninītho apām | ayām vām yajñō akṛita prāṣastim vāsudhiti  
 āvitārā janānām ॥ 1 ॥ ā vām āśvāsaḥ śūcayaḥ payaspi vā-  
 taraṇhaso divyāso ātyāḥ | manojūvo vṛṣhaṇo vītāpṛiṣṭhā  
 ehā svarājo aśvinā vahantu ॥ 2 ॥ ā vām rātho 'vānir nā  
 pravātvān śṛiprāvandhuraḥ suvitāya gamyāḥ | vṛṣhaṇa  
 sthātārā mānaso jāviyān ahampūrvō yajatō dhishuyā yāḥ  
 ॥ 3 ॥

When, by virtue of your cosmic chariot, you come quick to the place of worship and when, like the ministering priest, after discharging his function, you depart, gliding away, you give to the devout worshippers a reward, say, of vehicles or good horses. May we be rich, O ever-true cosmic twins, through your grace. 9

We invoke today, O pair of cosmic twin powers, with hymns for our welfare and invoke your praiseworthy cosmic chariot of undamaged wheels, while traversing the sky. May we obtain through you food, strength and long life. 10

## 181

O cosmic twin forces, bestower of protection and prosperity, we glorify you with our dedicated actions. O dearest twins, while coming to our place of worship when will you bring from the cosmic ocean, riches and nourishment? 1

O cosmic twin forces, may your celestial waves, pure, rain-drinking, swift as the tempest, heaven-born, quick-moving, rapid as thought, vigorous, well-backed and resplendent in its own light bring you hither. 2

O cosmic twin forces, firmly founded in your own station, may your cosmic chariot, which is strong, swift as mind, venerable, equipped with charming face, vast like earth, extensive, speedy, come near us for our welfare. 3



इहेहं जाना समवावशीतामेरपसां तन्वा३ नामभिः स्वेः ।  
 जिष्णुर्वामन्यः सुमखस्य सूरिर्दिवो अन्यः सुभगः पुत्र उहे ॥२॥  
 प्र वो निचेरुः ककुहो वशो अनु पिशङ्गस्त्वः सदनानि गम्याः ।  
 हरी अन्यस्य पीपयन्त वाजैर्मथा रजांस्यश्विना वि घोषैः ॥५॥

ihēha jātā sām avāvaśītām arepāsā tanvā nāmaḥkhiḥ  
 svaḥ | jishṇūr vām anyāḥ sūmakhasya sūrir divo anyāḥ  
 subhagaḥ putrā ūhe || 4 || prā vām nicheruḥ kakuhó vāśāni  
 ānu piśāṅgarūpaḥ sādhanāni gamyāḥ | hārī anyāsya pīpā-  
 yanta vājair mathrā rājānsy aśvinā ví ghóshaiḥ || 5 ||

॥२॥

प्र वो शरद्वान्वृषभो न निष्पाद् पूर्वोरिषश्चरति मध्वं इष्णुम् ।  
 पूर्वैन्यस्य पीपयन्त वाजैर्वेपन्तीरुध्वा नद्यो न आगुः ॥६॥  
 असंजि वां स्थविरा वेधसा गीर्वाद्धे औश्विना वेधा क्षरन्ती ।  
 उपस्तुताववतं नाधमानं यामन्नयामञ्जृणुतं हव्यं मे ॥७॥  
 उत स्या वां रजानो वप्ससो गीस्त्रिर्हिपि सदेसि पिन्वते नृन् ।  
 वृषां वां मेघो वृषणा पीपाय गोरं सेके मनुषो दाशस्यन् ॥८॥  
 युवां पृषेवाश्विना पुरंधिरग्निमुपां न जरेते हविष्मान् ।  
 हव्यं यद्वा वरिवस्या गृणानो विद्यामेपं वृजनं जीरदानुम् ॥९॥

prā vām śarādvān vṛishabho nā nishshatḥ pūrvīr īśhaḥ  
 carati mādḥva ishṇān | évair anyāsya pīpāyanta vājair vé-  
 shantīr ūrdhvā nadyo na āguḥ || 6 || āsarji vām sthāvīrā  
 vedhasā gīr bālhc aśvinā tredhā kshārantī | ūpastutāv ava-  
 tam nādhamānam yāman āyāmañ chṛiṇutam hāvam me  
 || 7 || utā syā vām rūṣato vāpsaso gīs tribarhishi sādasi pin-  
 vate nrīn | vṛishā vām megho vṛishanā pīpāya gōr nā séke  
 mānuśho daśasyān || 8 || yuvām pūshévāśvinā pūramdhir  
 agnīm uśhām nā jarate havishmān | huvé yād vām variva-  
 syā grīṇāno vi° || 9 ||

You have been glorified together, as faultless by your many famous names. One of you is victorious son of inter-space and promoter of dedicated sacred actions; the other, the auspicious offspring of cosmic stellar regions. Both of you thus uphold the entire cosmos. 4

O twin forces, may down-gliding, exalted golden coloured space-chariot of one of you, traversing at will the quarters of space, come to promote our dedicated actions; and may our men supply to the motor engines of the other the fuel and the twins shall stir the regions with roars. 5

One of you is eternal disperser of the clouds like the sun, the annihilator of foes, acceptor of devotion and bearer of numerous nourishments. The other controls the vigorous, extensive and upward going streams, capable of providing nourishments. Let these streams of favour come swelling to us. 6

O cosmic twins, hymns of devotional songs flow across three paths to secure your steady favour. May you protect him, whosoever solicits your favour and whether moving or stationary. May you hear his invocation. 7

This praise of your resplendent forms is uttered in the hall of worship, where three-fold dedication is offered. O mighty showerers of benefits, may the swollen rain-cloud, proceeding to man, nourish him like a sprinkling of cow's milk. 8

Like nourisher, the wise offerer of oblations praises you, O cosmic twin divines, as he would praise supreme God and the dawn. I am invoking you with devotion. May you help us in obtaining food, strength and long life. 9

( १८२ ) इवशीत्युत्तरात्तमं सुतम्

(१-५) अद्यप्यस्याप्य सुतस्य मनावरणिगम्यः कृषिः । अभिनी देवता । (१-१, ५) प्रथमादि-  
पञ्चमा समन्वाथ जगती, (२, ८) अद्यप्यस्याप्य विदुषु एतन्मो ॥

अभूद्विदं वयुतमो पु भूपता रथो धृषण्यान्मदता मनीषिणः ।  
 धियंजिन्वा धिषण्या विशपत्यावत्तु दिवो नपाता सुकृते शुचिव्रता ॥१॥  
 इन्द्रतमा हि धिषण्या मरुतमा दत्त्वा दंसिष्ठा रथ्या रथीतमा ।  
 पूर्णा रथे वहेथे मध्व आचिन्ते तेन द्वाश्चांसमुप याथो अश्विना ॥२॥  
 किमत्र दत्त्वा कृणुथुः किमासाथे जनो यः कश्चिदहविर्महीवते ।  
 अति क्रमिष्टं जुरते पुणेरसु ज्योतिर्विप्राय कृणुते वत्सस्ये ॥३॥

162.

Abhūd idām vayinam ó shú bhūshatā rātho vṛṣha-  
 vān mādātā manishīṇaḥ | dhīyaṃjīnvā dhīṣhnyā viśpālāvasū  
 divo nāpata sukrīte śucivratā || 1 || indratama hī dhīṣhnyā  
 marūtāmā dasrā dānsishthā rathyā rathītāmā | pūrṇām rā-  
 tham vahethe mādhya acitāṃ tēna dāśvānsam ūpa yātho  
 aśvinā || 2 || kīm ātra dasrā kṛiṇuthaḥ kīm āsāthe jāno yāḥ  
 kās cid āhaviṛ mahīyāte | āti kramishṭam jurātam paṇēr  
 āsum jyōtir viprāya kṛiṇutam vacasyāve || 3 ||

जम्भयन्तमभितो रायतः शुनो हतं सृधो विदधुस्तान्वश्विना ।  
 वाचंवाचं जरित् रुन्निनी कृतमुभा शंसं नास्त्यावतं मम ॥१॥  
 युवमेतं चक्रधुः सिन्धुषु प्लवमीत्सन्वन्तं पक्षिणी नो याय कम् ।  
 येन देवत्रा मनसा निरूहधुः सुपत्तनी पेतधुः शोदसो मूहः ॥२॥

jambhāyatam

abhīto rāyataḥ śūno hatām mṛīdho vidāthus tāny aśvinā |  
 vācam-vācam jaritā ratnīnīm kṛitam ubhā śānsam nāsa-  
 tyavataṃ māma || 4 || yuvām etāṃ cakrathuḥ śindhubuḥ  
 plavām atmanvāntam pakṣiṇāṇi taugryāya kām | yēna deva-  
 trā mānasa nirūbāthuh supaptani petathuḥ kshódaso ma-  
 hāḥ || 5 ||

O wise learned men, the information has been received ; be ready with your praises, for the benefit-showering cosmic chariot of the twin divines has appeared. Rejoice and be ready to welcome them, For they are abiders of benevolent laws. They are sustainers of the cosmos, beneficent to mankind and giver of wisdom to the performer of noble deeds. 1

O foe-destroyer twin divines, in truth you are most imperial like resplendent Lord, and vital like wind. You are most active; you are indeed eminent riders and most distinguished charioteers. You drive a cosmic chariot, fully heaped up with ambrosia. May you come with that chariot to the dedicated worshipper. 2

O destroyer of evils, mighty cosmic twin divines, what do you do here ? Why do you linger for a man who makes no oblation, still honoured ? Pass over him; take away the life of the miser; grant light to the pious man who is eloquent in your praises. 3

O holder of eternal seed of life, annihilate them on every side who bark at us like dogs ; slay our enemies ; you know them well. Give reward and excellent wealth to the poet for the praises he offers you. Accept, O truth-abiding twins, my devotional praises. 4

You construct, amid the flood water, that animated ship with wings to fly for the saviour of the pious, whereupon, with God-devoted mind, you bear him up and quickly descending from the cosmos, you make a path for him out of the mighty surge. 5

॥६८॥

अर्वचिदं तौयमप्स्वन्तरनारम्भणे तमसि प्रविद्धम् ।  
 चतस्रो नावो जठरस्य जुष्टा उद्विध्वाभिपिताः पारयन्ति ॥६॥  
 कः स्विद्धक्षो निर्घितो मध्ये अर्णसो यं तौयो नाधितः पर्यपस्वजत् ।  
 पूर्णा मृगत्यं पतरोरिवारम्भ उद्विध्ना ऊह्युः श्रोमताय कम् ॥७॥  
 तद्वा नरा नासत्यावनुं प्यायद्वा मानास उच्यमवोचन् ।  
 अस्माद्वयं सदसः सोम्यादा विद्यामेषं वृजनं जीरदानुम् ॥८॥

āvavidlham | tangryām apsv āntār anārambhaṇe tāmasi  
 prāvidlham | cātasro nāvo jāṭhalasya jūṣṭā ūd aśvibhyām  
 īṣṭitāḥ pārayanti || 6 || kāḥ svid vṛikṣhō nśtḥlito mādhye  
 rṇaso yām tangryō mādhitāḥ paryāśhasvajat | parṇā mṛi-  
 gāsya patāror ivirābha ūd aśvinā ūhathuḥ śrōmatāya kām  
 || 7 || tād vām nara nāsatyāv ānu shyād yād vām mānāsa  
 ucātham āvocan | asmād adyā sādasaḥ somyād ā vi<sup>o</sup> || 8 ||

( १.८३ ) व्यर्थात्पुनरागतं पुनरपि

(१-६) पद्वयस्याप्य पुनस्य मयावर्णितस्य कृपिः । अभितो देवेन । विपुष् उच्यते ॥

॥७८॥

तं युञ्जाथां मनसो यो जवीयान् त्रिवन्धुरो वृषणा यस्त्रिचक्रः ।  
 येनोपयाथः सुकृतो दुरोणं त्रिधातुना पतथो विनं पूर्णः ॥१॥  
 सुवृद्धो वर्तते वज्रभि ध्वां यस्त्रिष्ठथः क्रतुमन्तानुं पृक्षे ।  
 वर्षुष्यप्या सचतामिथं गीर्द्विषो दुहिषोपसा सचेथे ॥२॥  
 आ तिष्ठतं सुवृत्तं यो रथो वामनुं व्रतानि वर्तते हविष्मान् ।  
 येनं नरा नासत्येयथ्यै वृत्तिर्याथस्तनयाय तमेनं च ॥३॥

183.

Tām yuñjātham mānaso yō jāvyān trivandhurō vṛi-  
 shana yās tricakrāḥ | yēnopayāthāḥ sukrīto duronām tri-  
 dhātma patatho vīr nā parṇāḥ || 1 || suvrīd rātho vartato  
 yānu abhi kṣhām yāt tishṭhathāḥ krātumantānu pṛikṣhē |  
 vāpur vapuṣhyā sacatām iyām gīr divō duhitrośhāsā sacc-  
 the || 2 || ā tishṭhatam suvrītam yō rātho vām ānu vratāni  
 vartate havīshmān | yēna nārā nāsatyeslayādhyai vartir yā-  
 thās tānayāya tmāne ca || 3 ||



Four ships move into the midst of the floods, sent by the cosmic twin divines. They bring safe to shore the son of the saviour. He is cast headlong into the flood by his foes, and plunges into the thick inevitable darkness. 6

What tree or cosmic chariot is that which stands fixed in the surrounding cosmic ocean, and to which the suppliant son of saviour clings? O cosmic twin-divines, as twigs are caught hold of for support by a falling creature, you bear him up to safety. 7

May this hymn, which your devout adorers utter, be acceptable to you, O ever-true cosmic twin divines. May you today, in this sacred place of worship help in obtaining food, strength and long life. 8

## 183

O showerers of benefits, make ready that cosmic vehicle which has triple seat, three wheels and is as quick as thought. With this vehicle, embellished with three elements, you come to the dwelling of the pious worshipper. With this you fly like a bird with wings. 1

Full of action, you mount this easy-rolling cosmic vehicle alighting upon the earth for the sake of sacrificial food. May this melodious hymn delight you and promote your well-being; and as you travel, may you unite with the dawn, the damsel of the cosmic region. 2

O ever-true cosmic leaders, ascend your easy-rolling cosmic chariot, filled with sacred offerings. This vehicle takes you both, to carry out your assigned work. Mounted on this you come into the house of the worshipper, to encourage him and his children to proceed to the place of worship. 3



मा वां वृको मा वृकीरा दधर्षीन्मा परि वक्तुमुत माति धक्तम् ।  
 अयं वां भृगो निहित इव गीर्दस्त्राविमे वां निधयो मधूनाम् ॥४॥  
 युवां गीर्तमः पुरुमिच्छा अविर्दस्त्रा हवनेऽवसे हविष्मान् ।  
 दिशं न दिष्टामृजुयेव यन्ता मे हव नासत्योप यातम् ॥५॥  
 अतारिष्म तमसस्पास्मस्य प्रति वां स्तोमो अश्विनावधायि ।  
 एह यानि पृथिभिर्देवयानैर्वियामेप वृजनं जीरदनुम् ॥६॥

mā vām vṛiko mā vṛikīr ā  
 dadharshīn mā pari varktam utā māti dhaktam | ayam vām  
 bhāgō nihita iyam gīr dāsrāv imē vām nidhāyo mādhu-  
 nām || 4 || yuvām gītamaḥ purumīśhā ātrir dāsrā hāvatē  
 'vase havishmān | diśam nā diśtām rījūyēva yāntā me hā-  
 vaṁ nāsatyōpa yātam || 5 || ātarishma tāmasas pārām asyā  
 prāti vām stōmo asvināv adhāyi | ēhā yātam pathībhir de-  
 vayānair vi<sup>o</sup> || 6 ||

( १८४ ) वृकस्याप्युतगन्तमं सूतम्

( १-६ ) वृकस्याप्युतगन्तमं सूतम् । अश्विनो देवते । विष्णु उच्यते ॥

॥१॥ ता वामद्य तावपरं हुवेमोच्छन्त्यामुपसि वह्निस्त्वये ।  
 नासत्या कुह चित्सन्निवियां दिवो नपाता सुदस्ताराय ॥१॥  
 असे ऊ पु वृषणा मादयेथासुत्पणींहितमुर्मुया मदन्ता ।  
 श्रुतं मे अच्छोक्तिभिर्मतीनामेष्टा नरा निचेतारा च कर्णेः ॥२॥  
 श्रिये पूषन्निपुकृतेव देवा नासत्या वहतुं सूर्यायाः ।  
 वच्यन्ते वां ककुहा अप्सु जाता युगा जुगेव वरुणस्य भूरः ॥३॥

184.

Tā vām adyā tāv aparām huvemochāntyām ushāsi vāh-  
 nir ukthāh | nāsatyā kūha cit sántāv aryō divō nāpātā su-  
 dāstarāya || 1 || asme ū shū vṛishañā mādayethām ūt pañfir  
 hatam ūrmyā mādantā | śrutām me āchoktibhir matināni  
 ēśhtā nara nīcetāra ca kārṇāh || 2 || śriyē pūshann īshukrī-  
 teva devā nāsatyā vahatūm sūryāyāh | vacyānte vām ka-  
 kuhā apsi jātā yugā jūṇēva varuṇasya bhūrēh || 3 ||

May I be safe in your protection; may you not torment me, nor deliver me to some one else. O destroyer of evils, here is your share of offering; here is a praise for you. The treasure of sweet devotional prayers is for you alone. 4

O true and sweet cosmic forces, persons of eminent intelligence, full of bliss and ever moving, invoke both of you with offerings for protection. May you come to them like one who goes straight by an easy path to the assigned destination. 5

O ever-true cosmic twin-divines, we have crossed the region of this darkness. Our praises have been addressed to you. Come hither by the paths which other divine forces have travelled. May you help us in obtaining food, strength and long life. 6

## 184

O ever-true cosmic twin-divines, we invoke you both this day as on any other day, when the priest has kindled the fire and is singing hymns at the break of dawn, the dispeller of darkness. O twin-divines wheresoever you be, come here for the benefit of the benevolent worshipper. 1

O brave cosmic twin-divines, may you be delighted by our constant chant of sweet expressions of devotion and destroy the unfaithful misers who do not offer homage. May you graciously hear with your own ears, my pious praises, as you favour the true devotee and retain his prayers. 2

O bounteous nourisher, cosmic twin-divines, in whom is no untruth, you carry dawn, an offspring of the sun, for glory and go straight like an arrow. Your giant steeds move on, today as in the ages past, sprung from the cosmic ocean of the mighty venerable Lord. 3

अस्मे सा वा माध्वी रातिरस्तु स्तोमं हिनोतं मान्यस्य कारोः ।  
 अनु यदां श्रवस्या सुदानु सुवीर्याय चर्षणयो मदन्ति ॥४॥  
 गुप वां स्तोमो अश्विनावकारि मानेभिर्मघवाना सुवृक्ति ।  
 यातं वर्तिस्तनयाय त्मने चागस्थे नासत्या मदन्ता ॥५॥  
 अतारिष्म तमस्त्पारमस्य प्रति वां स्तोमो अश्विनावधायि ।  
 एह यातं पृथिभिर्देवयानेर्विद्यामेप वृजनं जीरदनुम् ॥६॥

asme

sā vām mādhvī rātīr astu stōmaṁ hinotam mānyāsyā ka-  
 rōḥ | ānu yādā vām śravasyā sudānu suvīryāya carṣaṇāyo  
 mādanti || 4 || eśhā vām stōmo aśvinav akāri mānebhīr ma-  
 ghavanā suvṛiktī | vātām vartīs tānayaya tmāne cagāstye  
 nāsatyā mādantā || 5 || ātarishma — || 6 || |

( १८५ ) पञ्चाशत्सुतपातनं सूक्तम्

(१-११) कतारपर्म्याम् सूक्तम् मैत्रवरुणिगम्य ऋषिः । यावापृथिव्यो देवते । त्रिष्टुप् छन्दः ॥

॥२॥ कतरा पूर्वा कतरापरायोः कथा ज्ञाते कवयः को वि वेद ।  
 विश्वं त्मना विभृतो यद् दधा नाम वि वर्तते अहनी चक्रियेव ॥१॥  
 भूरि द्वे अचरन्ती चरन्तं पृथुतं गर्भमपदी दधाते ।  
 नित्यं न सुतुं पित्रोरुपस्थे यावा रक्षते पृथिवी नो अभ्यात् ॥२॥  
 अनेहो दात्रमर्दितेरनर्व ह्रुवे स्वर्वदवुध नमस्वत् ।  
 तद्रोदसी जनयतं जरित्रे यावा रक्षते पृथिवी नो अभ्यात् ॥३॥

185.

Katarā pūrva katarāparāyōḥ kathā jñātē kavayaḥ kō vi  
 veda | viśvaṁ tmānā bibhṛito yād dha nāma vī vartete  
 āhanī cakriyeva || 1 || bhūrim dvē ācarantī carantam pad-  
 vāntaṁ gārbhaṁ apādī dadbāte | nītyaṁ nā sūnūm pitrōr  
 upāsthe dyāvā rākshatam prithivī no ābhvāt || 2 || anehō  
 dātrām āditer anarvām hruvé svārvad avadhām nāmasvat |  
 tād rōdasi janayataṁ jaritrē dyāvā — || 3 ||

O cherishers of sweet devotions and bounteous cosmic twin forces, may your grace be with us. May you be pleased with the hymns sung by earnest and active devotees. May we all be joyful in your glorious realm and obey your commands to secure fame and renown. 4

O bounteous ever-true lords of cosmic vitality and conciousness, this hymn is recited with respect and regards. Therefore, please do come to our house and be favourable to the sages of mature wisdom and bless them and their children. 5

We have crossed the sea of this darkness, O lords of cosmic light and vitality. This hymn is addressed to you; come hither along the paths by which all the Nature's forces have travelled. May we find strengthening food in abundance. 6

## 185

Which of these two (heaven and earth) is elder and which is younger, and how are they born, who knows, O sages? Both of you independently support the entire universe, and day and night revolve very much like wheels. 1

These two heaven and earth, though apparently motionless and footless, sustain creatures moving and footed. As a son is nursed on the lap of his parents, similarly, O heaven and earth, defend us from perils and miseries. 2

I solicit the unrivalled bounty of the sun which is perfect, celestial, deathless and exempt from any kind of harm. May heaven and earth produce this wealth for him who adores them. O heaven and earth, defend us from perils and miseries. 3

अतप्यमाने अवसायन्ती अनु प्याम रोदसी देवपुत्रे ।  
 उभे देवानामुभयभिरह्नां यावा रक्षतं पृथिवी नो अभ्यात् ॥४॥  
 संगच्छमाने युवती समन्ते स्वसारा जामी पित्रोरुपस्थे ।  
 अभिजिघ्रन्ती भुवनस्य नाभिं यावा रक्षतं पृथिवी नो अभ्यात् ॥५॥

ātapyamāne āva-

sāvantī ānu shyāma rōdasī devāputre | ubhé devānām ubhā-  
 yebhīr āhnām dyāvā — || 4 || saṁgācchamāne yuvatī sām-  
 ante svāsārā jāīmī pitrōr upāsthe | abhijīghrantī bhūvanasya  
 nābhiṁ dyāvā — || 5 ||

॥३॥ उर्वी सद्यन्ती बृहती कृतेन हुवे देवानामवसा जनित्री ।  
 दधाते ये अमृतं सुप्रतीके यावा रक्षतं पृथिवी नो अभ्यात् ॥६॥  
 उर्वी पृथ्वी बहले दुरेजन्ते उप ब्रुवे नमसा यज्ञे अस्मिन् ।  
 दधाते ये सुभगे सुप्रतूर्ति यावा रक्षतं पृथिवी नो अभ्यात् ॥७॥  
 देवान्या यच्चकृमा कच्चिदागः सखायं वा सदमित्रास्पतिं वा ।  
 इयं धीर्भूया अवयानमेषां यावा रक्षतं पृथिवी नो अभ्यात् ॥८॥  
 उभा शंसा नर्या मामविष्टामुभे मामुती अवसा सचेताम् ।  
 भूरि चिदर्यः सुदास्तरायेषा मदन्त इष्येम देवाः ॥९॥

urvī sādmani bṛihatī ṛitēna huvé devānām āvasā jā-  
 nitrī | dadhāte yé amṛitaṁ suprātike dyāvā — || 6 || urvī  
 prithvī bahulé dūrējante ūpa bruve nāmasā yajñé asmín |  
 dadhāte yé subhāge suprātūrti dyāvā — || 7 || devān vā yāc  
 cakṛimā kác cid āgaḥ sākḥāyaṁ vā sādama īj jāspatiṁ vā |  
 iyām dhīr bhūyā avayānam eshām dyāvā — || 8 || ubhā  
 śānsā nāryā mām avishtān ubhé mām ūtī āvasā sacetām |  
 bhūri cid aryāḥ sudāstarāyeshā mādanta ishayema devāḥ  
 || 9 ||



The heaven and earth are the source of natural forces, are not subject to annoyance, and satisfy all beings with food. May we live in harmony with them all the days and nights. O heaven and earth, defend us from perils and miseries. 4

Going always together, young and of the same limits, these twin sisters exist as if lying in their parents' bosom, kissing the navel of the world together. O heaven and earth, defend us from perils and miseries. 5

I invoke these two, heaven and earth, who are beautiful to look on, who sustain ambrosial showers, who are vast and mighty and the progenitor (of rain and corn), for the protection of enlightened devotees. O heaven and earth, defend us from peril and miseries. 6

O heaven and earth, splendid, extensive of varied forms, bounteous, all-sustaining, and of limitless bounds, I address you with this hymn of praise; O heaven and earth defend us from perils and miseries. 7

Whatever sin or offence we may have at any time committed against Nature's forces, against our friends, or against the Lord of the universe, thereof may this hymn be expiation. O heaven and earth, defend us from perils and miseries. 8

May both these blessed benefactors of mankind preserve me. May heaven and earth equip me with all the means of protection. O divine forces, may we, while enjoying plenty of food, be blessed with wealth for liberal charity. 9



ऋतं दिवे तदवोचं पृथिव्या अभिश्रावाय प्रथमं सुमेधाः ।  
 पातामवद्यादुरितादुभीकं पिता माता च रक्षतामवोभिः ॥१०॥  
 इदं द्यावापृथिवी सत्यमस्तु पितृमर्त्यदिहोपब्रुवे वाम् ।  
 भूतं देवानामवमे अवोभिर्विद्यामेपं वृजनं जीरदानुम् ॥११॥

ṛitām divé tād avocam prithivyā abhiśrāvāya pratha-  
 mām sumedhāḥ | pātām avadyād duritād abhīke pitā mātā  
 ca rakshatām avobhiḥ ॥ 10 ॥ idām dyāvāprithivī satyām  
 astu pītar mātār yād ihópabruvé vām | bhūtām devānām  
 avamé avobhir vidyāḥ ॥ 11 ॥

( १८६ ) षडशीत्युत्तरातनमं सूक्तम्

( १-११ ) एकादशर्वस्याम्प्य सूक्तस्य मेधावकृषिरगस्त्य ऋषिः । विश्वे देवा देवताः । त्रिष्टुप् छन्दः ॥

॥५॥ आ न इच्छाभिर्विदथे सुशस्ति विश्वानरः सविता देव एतु ।  
 अपि यथा युवानो मत्सथा नो विश्वं जगदभिपित्वे मनीषा ॥१॥  
 आ नो विश्व आस्क्रा गमन्तु देवा मित्रो अर्यमा वरुणः सजोषाः ।  
 भुवन्वथा नो विश्वे वृधासः करन्तुपाहा विधुरं न शवः ॥२॥  
 प्रेष्ठ वो अतिथिं गृणीषुषि शस्तिभिस्तुर्वणिः सजोषाः ।  
 असुथथा नो वरुणः सुकीर्तिरिषश्च पर्षदरिगृतः सूरिः ॥३॥

186.

Ā na īlabhir vidāthe suśastī viśvānarah savitā devā  
 etu | āpi yāthā yuvāno mātśathā no viśvaṃ jagad abhipitve  
 manīṣhā ॥ 1 ॥ ā no viśva āskrā gamantu devā mitrō ar-  
 yamā varuṇaḥ sajōśhāḥ | bhūvan yāthā no viśve vṛidhāsah  
 kāran sushāhā vithurām nā śāvah ॥ 2 ॥ prēsthāṃ vo āti-  
 thīm grīṇiṣhe 'gnīm śastībhis turvāṇiḥ sajōśhāḥ | āsad yā-  
 thā no varuṇaḥ sukīrtīr īshaḥ ca parśhad arigūrtāḥ sūrīḥ  
 ॥ 3 ॥

Endowed with understanding, I have recited this excellent hymn to you, O heaven and earth, to be heard around. May father, the heaven and mother, the earth, preserve us from reprehensible iniquity and be always close to us to offer protection. 10

May this my prayer, which I address to you, be fulfilled, O earth and heaven—father and mother. May you always be ready with your protection in the proximity of those who praise you. May you help us in obtaining food, strength and long life. 11

## 186

May the divine sun, the benefactor of all men, come benignly to our cosmic sacrifice together with Nature's other divinities. May you, ever young, gladden all our people by your participation. 1

May all the bounties of triumphant Nature, such as cosmic light, cosmic order and cosmic plasma, come here in unison for participation in the sacrifice of creation. May they all be promoters of our welfare, and with great might may they preserve our strength from slackness. 2

I praise with hymns, O Nature's bounties, your best beloved participant, the cosmic fire, who is prompt to partake of the oblation, and who is well-pleased along with you ; so that thereby the cosmic plasma, the possessor of renown, the subduer of foes, the animator of men, may provide us with the power of creativity. 3

उप॑ व॒ एषे॑ नम॑सा जि॒गोषो॑पा॒सान॑क्ता सु॒दुग्धे॑व धे॒तुः ।  
 सम॑ाने अ॒हो॒न्वमि॑मानो अ॒कं वि॑पुरु॒षे प॑यसि॒ मसि॑न्द्र॒धन् ॥४॥  
 उ॒त नोऽहि॑र्बु॒ध्न्योऽ॑ मय॑स्कः शिशुं॑ न पि॒प्युषी॑व वेति॒ सिन्धुः॑ ।  
 येन॑ न॒पात॑म॒पां जु॑नाम॒ मनो॑जु॒यो वृ॑ष॒णो यं॑ वह॑न्ति ॥५॥

ūpa va ēśhe nāmasā jigīśhóśhāsānāktā sudūgheva dhe-  
 nūḥ | samānē āhan vīmānāno arkāṇ vīśhurūpe pāyasi sā-  
 sminn ūdhan || 4 || utā nō 'hir budhnyō māyas kaḥ śiśun  
 nā pipyūśhīva veti śīndhuh | yēna nāpatam apāṇ jūnāma  
 manojūvo vṛśhaṇo yām vāhanti || 5 ||

॥४॥

उ॒त न॑ ई॒ त्वष्टा॑ ग॒न्त्वच्छा॑ स्त॒सुरि॑भि॒रभि॑पि॒त्ये स॒जोषाः॑ ।  
 आ॒ वृ॒त्रे॒ह॒न्द्रश्च॑र्ष॒णिप्रा॑स्तुविष्ट॑मो न॒रां न॑ इ॒ह ग॑म्याः ॥६॥  
 उ॒त न॑ ई॒ मत॑योऽथ॒योगाः॑ शिशुं॑ न गा॒वस्त॑रु॒णं रि॑हन्ति ।  
 तमी॑ गि॒रो ज॑न॒यो न॑ प॒त्नीः सु॒रभि॑ष्ट॒मं न॒रां न॑सन्त ॥७॥  
 उ॒त न॑ ई॒ मरु॑तो वृ॒द्धसे॑नाः स्म॒द्रोद॑सी॒ सम॑नसः स॒दन्तु॑ ।  
 पृ॒षद॑श्वासोऽव॒नयो॑ न र॒थो रि॒शद॑सो मि॒त्रयु॑जो न दे॒वाः ॥८॥  
 प्र नु॑ यदे॒षां म॑हि॒ना चि॑कि॒त्रे प्र॑ यु॒ञ्जते॑ प्र॒युज॑स्ते सु॒युक्तिः॑ ।  
 अथ॑ यदे॒षां सु॑दि॒ने न॑ श॒रुर्वि॒श्वमे॑रि॒णं प्र॒पच॑न्त॒ स॒नाः ॥९॥

utā na īm tvāśhṭā gantv ācha smāt suribhir abhipitvē  
 sajōśhāḥ | ā vṛtrahēndras carshaṇiprās tavīśhṭāmo naraṇ  
 na ihā gamyāḥ || 6 || utā na īm matāyō 'śvayogaḥ śiśun  
 nā gāvas tāraṇam rihanti | tāu īm gīro jānayo nā pātūḥ  
 surabhīśhṭāmanā naraṇ nasanta || 7 || utā na īm marūto vṛd-  
 dhāsenāḥ smād rōdasī sāmanasaḥ sadantu | prīśhadasvāso  
 'vānayaḥ nā rāthā riśādaso mitrayūjo nā devāḥ || 8 || prā  
 nū yād eśhām mahinā cikitrē prā yuñjate prayūjas tē su-  
 vṛiktī | ādha yād eśham sudīne nā śarur vīśvam ēriṇam  
 prushāyānta sēnaḥ || 9 ||

I approach you, night and dawn, with reverence as willingly as a gentle cow comes to be milked, mixing for you on the appropriate day the sacrificial food, consisting of the many preparations of milk within the same udder. 4

May lightning grant us happiness. May river nourish us as a cow does her calf, whereby we may propitiate the grandson of the waters, the fire divine, whom the clouds, swift as thought, convey. 5

Moreover, may the architect of creation come to this sacrifice, equally well-pleased with those who praise Him at the excellent rite at which He is present ; may the most potent resplendent Lord, the protector of man, the destroyer of darkness, come to bless the benevolent actions of men. 6

May our minds too, yoked together like horses, tend to the ever-youthful resplendent Lord, as cows to their calves and may our songs yield to Him, the most delightful Lord, as husbands embrace their wives. 7

May the vital principles too, all of one nature, come from heaven and earth to the sacrifice ; may they who are a mighty host, who have many-coloured steeds, who are like protecting chariots, and who are devourers of foes, come like friendly deities. 8

For, verily, their greatness is well known, as they diligently discharge their functions ; by which their spout pours rain upon every arid soil, as light spreads universally on a fine day. 9

प्रो अश्विनावधसे कृणुध्वं प्र पूषणं स्वतवसो हि सन्ति ।  
 अद्वेषो विष्णुर्वानं कभुक्षा अच्छा सुन्नाय ववृतीय देवान् ॥१०॥  
 इयं सा वो अस्मे दीधितिर्यजत्रा अपिप्राणी च सदानी च भूयाः ।  
 नि या देवेषु यतते वस्युर्विद्यामेषं वृजनं जीरदानुम् ॥११॥

pró asvínāv ávase kṛiṇudhvaṁ prá  
 pūshāṇaṁ svátavaso hí sánti | adveshó víshnur váta řibhu-  
 kshá ácha sunnáya vavṛitiya devān || 10 || iyāṁ sá vo asmé  
 dídhitiṛ yajatra apipráṇī ca sádani ca bhūyah | ní yá de-  
 veshu yátate vasūyúr vi° || 11 || ॥

( १८७ ) समानित्युत्तरातनमं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य मंत्रावलीगणस्य ऋषिः । अयं देवता । (१) प्रथमचोऽनुष्टुप्-  
 भौषिण्यः । (३, ५-७, ११) कृतीयायाः पञ्चम्यादिद्वयस्यैकादश्याधानुष्टुप्, (११) एकादश्या  
 वृहती वा, (२, ५, ८-१०) द्वितीयायनृचोऽष्टम्यादिद्वयस्य च गायत्री छन्दांसि ॥

॥१॥ पितुं नु स्तोषं महो धर्माणं तविषीम । यस्य त्रितो व्योजंसा वृत्रं विपर्वमर्दयत् ॥१॥  
 स्वादो पितो मधो पितो वयं त्वा ववृमहे । अस्माकमत्रिता भव ॥२॥  
 उपनः पितृया चर शिवः शिवाभिरुतिभिः । मयोभुरद्विपेण्यः सखा मुशेवो अह्वयाः ॥३॥  
 तव त्वे पितो रसा रजांस्यनु विष्टिताः । दिवि वाता इव श्रिताः ॥४॥  
 तव त्वे पितो ददतस्तव स्वादिष्टु ते पितो । प्र स्वाज्ञानो रसानां तुविश्रीवा इवेरते ॥५॥

187.

Pitūṁ nū stoshāṁ mahó dharmaṇaṁ táviṣhiṁ | yásya  
 tritó vy ójasa vṛitraṁ víparvama rldáyat || 1 || svádo pito  
 mádho pito vayaṁ tvā vavṛimahe | asmákam avitā bhava  
 || 2 || ūpa naḥ pítav á cara řivāḥ řivābhír ūtibhiḥ | mayo-  
 bhuir adviṣhepyāḥ sákhā suśóvo ádvayāḥ || 3 || táva tyé pito  
 rása rājānsy ānu víshṭhitāḥ | diví vātā iva řritāḥ || 4 || táva  
 tyé pito dádatas táva svādishṭha té pito | prá svādmāno  
 rāsanāṁ řuvigriva iverate || 5 ||

Propitiate for protection the pair of twin powers and the provider of nourishment, independent and perfect in their own spheres. Friendly may be to us the omnipresent, omnipotent and omniscient God. I express my regards to all of them for my happiness. 10

O reverent devotees, may that wealth-abounding effulgence which manifests itself amongst the Nature's bounties and gives animation to their perpetual existence help us to obtain food, strength and long life. 11

## 187

Now I will glorify food that bestows great strength and by whose vigour creatures in all the three regions (water, earth and air) are able to overcome obstacles and acquire wealth. 1

O delicious drinks and sweet food, we adore you; may you be our protection. 2

Come hither to us, O nutritious food, benevolent with favourable aids, source of happiness, unkind to none, friendly, benign and indiscriminatingly one to all. 3

These saps which, O food, are yours, are diffused in space throughout the regions like vapours. 4

O nutritious delicious food, those who enjoy you sharing you with others are dear to you. Those, on the contrary, who relish your flavours alone are vain ones. 5



॥१॥ त्वे पितो महानां देवानां मनो हितम् । अकारि चारुकेतुना तवाहिमर्चसावधीत् ॥६॥  
 यदुदो पितो अजगन्विषस्य पर्वतानाम् । अत्रा चित्रो मधो पितोऽरं भक्षाय गम्याः ॥७॥  
 यदुपामोपधीनां परिशमारिशामहे । वातापि पीव इद्धव ॥८॥  
 यत्ते सोम गवांशिरो यवांशिरो भजामहे । वातापि पीव इद्धव ॥९॥  
 कर्मभ ओषधे भव पीवो वृक उदारधिः । वातापि पीव इद्धव ॥१०॥  
 तं त्वा वयं पितो वचोभिर्गायो न हव्या सुघृदिम ।  
 देवेभ्यस्त्वा सधमादमसभ्यं त्वा मधमादम् ॥११॥

tvē pito mahānām devānām mano hitām | ākāri cāru  
ketunā tāvāhim āvasāvadhīṭ || 6 || yād adó pito ājagan vi-  
vāsya párvatānām | ātrā cin no madho pitó 'ram bhakshāya  
gamyāḥ || 7 || yād apām ōshadhīnām pariṁśām āriśāmahe |  
vātape píva íd bhava || 8 || yāt te soma gāvāṣiro yāvāṣiro  
bhājāmahe | vātāpe — || 9 || karambhā ōshadhe bhava pívo  
vrikkā ndarathīḥ | vātāpe — || 10 || tām tvā vayām pito  
vácobhir gāvo ná havyā sushūdima | devébhyas tvā sadha-  
mādam asmábhyam tvā sadhamādam || 11 ||

( १८८ ) अष्टासीत्युत्तराततमं सूक्तम्

- (१-११) एकादशचन्द्रास्त्य सूक्तस्य वैशाखकृष्णस्य ऋषिः । (१) प्रथमर्च इत्यः समिद्धो वाग्निः,  
 (२) द्वितीयायास्तनूनपात्, (३) तृतीयाया इष्टः, (४) चतुर्थ्यां बर्हिः, (५) पञ्चम्या देवीर्दातः,  
 (६) षष्ठ्या उपस्तानतः, (७) सप्तम्या ईर्ष्यो होतागं प्रचेतसो, (८) अष्टम्यास्तिस्रो  
 देव्यः सस्वतीकाभारत्यः, (९) नवम्यामरुहः, (१०) दशम्या वनस्पतिः,  
 (११) एकादश्याश्च सहास्रजयो देवताः । गायत्री छन्दः ॥

॥६॥

समिद्धो अद्य राजसि देवो देवैः सहस्रजित् । दुतो हव्या कृषिर्वह ॥१॥  
 तनूनपादृतं यते मध्या यज्ञः समज्यते । दधत्सहस्रिणीरिषः ॥२॥

188.

Sāmidhho adyā rājasi devó devāḥ sahasrajit | dūtó ha-  
vyā kavīr valā || 1 || tannūpād ṛitāni yaté mādhvā yajñāḥ  
sām ajyate | dadhat sahasrīṇīr iṣah || 2 ||

O nutritious food, even the mind along with the sense-organs depends on you (for their vigour). Under your banner and protective help, the intellect is helped to get over the evil thoughts. 6

O nourishing food, when water-laden clouds arrive in plenty then, O sweet food, may you be available to us at hand in abundance for eating. 7

May we enjoy in abundance the food, milk, butter and condiments, and may thereby our body grow healthy and strong. 8

O gracious food, we enjoy you, combining milk products along with barley preparations ; may thereby our body grow healthy and strong. 9

O cake of fried meal, may you be wholesome, substantial and strengthening. May thereby, our body grow healthy and strong. 10

We draw from you, O nourishing food, by our prayers, the sacrificial gifts for offerings as we draw milk from cows for oblation. You are as delightful to the elite as to us. 11

## 188

O divine conqueror of thousands, kindled by the dedicated worshippers you are shining brilliantly today. You are the prudent messenger of cosmic forces. May you convey our oblations to them. 1

The sacred metabolic fire proceeds to react with the nutritious food and produces thousands of types of body-building units. 2

आजुह्वानो न ईद्व्यो देवाँ आ वक्षि यज्ञिषान् । अग्ने सहस्रसा आस ॥३॥  
 प्राचीनं वहिरोजसा सहस्रवीरमस्तृणन् । यत्रादित्या विराजन्थ ॥४॥  
 विराट् सम्राट्त्रिभ्योः प्रभ्यर्विह्वीश्च भूवसीश्च याः । दुरो घृतान्यक्षरन् ॥५॥

ājūhvāno na īdvyo

devāñ ā vakshi yajñīyan | āgne sahasrasā asi || 3 || prācī-  
 nam bahūr ōjasa sahasravīram astriṇan | yātrāditya virā-  
 jatha || 4 || virāt samrāt vibhviḥ prabhvīr bhuvīs ca bhū-  
 yasiḥ ca yāḥ | dūro gṛhītāny aksharan || 5 ||

सुरुक्मे हि सुपेशसाधि श्रिया विराजतः । उपासावेह सीदताम् ॥६॥  
 प्रथमा हि सुवाचसा होतारो देव्या कवी । यज्ञं नो यक्षतामिमम् ॥७॥  
 भारतीले सरस्वति या वः सर्वा उपब्रुवे । ता नश्चोदयत श्रिये ॥८॥  
 त्वष्टा रूपाणि हि प्रभुः पृथग्विध्वान्त्समानुजे । तेषां नः स्फुलिमा यज ॥९॥  
 उप त्मन्या वनस्पते पाथो देवेभ्यः सृज । अग्निहव्यानि सिष्वदत् ॥१०॥  
 पुरोगा अग्निदेवानां गायत्रेण समज्यते । स्वाहाकृतीषु रोचते ॥११॥

surukmé hí supéśasādhi śriyā virājataḥ | uśhāsāv dhā  
 sīdatām || 6 || prathamā hí suvācasā hōtārā dāvyā kavī |  
 yajñām no yakshatām imām || 7 || bhāratīle śarasvatī yā vaḥ  
 sūrvā upabruvé | tā naś codayata śriyé || 8 || tvāḥṣṭā rū-  
 pāñi hí prabhūḥ pṛgūn vīḥvān samānājé | téḥṣām naḥ  
 sphātīm ā yaja || 9 || ūpa tmānyā vanaspate pātho devé-  
 bhyah śrija | agnīr havyāni siṣhvadat || 10 || purogā agnīr  
 devānām gāyatrēṇa sām ajyate | svāhākṛtīṣhu rocate  
 || 11 ||

O metabolic fire, you are adorable and endowed with thousands of glories. Invoked by us, may you bring hither such Nature's bounties as are benevolent. 3

Devotees, with their prayers, prepare facing to the east, such sacred seats, on which countless dedicated worshippers take their place. O suns, may you also grace this place with your presence. 4

They have sprinkled water (and oil) on the doors of the fire-place variously and perfectly radiant, manifold, excellent, many and numerous. 5

May the brilliant and beautiful day and night, shining with surpassing lustre, participate in the sparkling glory of God. 6

Let these two chief, eloquent, divine sages who are invokers of Nature's bounties help us in performing all dedicated actions. 7

O divine mother of culture, wisdom and speech, I invoke you all that you may guide us on the path of prosperity. 8

The supreme author of this universe has fashioned all forms of beings and has -given distinct shapes to all animals. 9

O forests, create nutritious food on your own, for all living beings, for the consummation of the metabolic fire. 10

The fire divine, preceder of cosmic bounties, is honoured with the sacred metre of Gayatri. He glows when oblations are offered commencing with the word Svaha. 11

( १८९ ) एकोनवत्सुतप्रातमं सूतम्

( १-८ ) भट्टस्यस्य सूतस्य मेधावरुणिणस्य ऋषिः । भगिदेवता । त्रिष्टुप् छन्दः ॥

॥ १ ॥

अग्ने नय सुपथा राये अस्मान्निश्चानि देव वयुनानि विद्वान् ।  
 युयोध्यस्सर्जुहराणमेनो भूयिष्ठां ते नमउक्ति विधेम ॥१॥  
 अग्ने त्वं पारया नव्यो अस्मान्त्वस्तिभिरति दुर्गाणि विश्वा ।  
 पृथ्वं पृथ्वी बहुला न उर्वी भवां तोकाय तनयाय शं योः ॥२॥  
 अग्ने त्वमस्सद्योऽध्यर्मावा अनग्नित्रा अभ्यमन्त कृष्टीः ।  
 पुनरस्मभ्यं सुविताय देव क्षां विश्वेभिरमृतेभिर्यजत्र ॥३॥

189.

Āgne nāya supāthā rāyē asmān vīśvāni deva vayanāni  
 vidvān | yuyodhy āsmāj juhurāṇām eno bhūyishṭhām te nā-  
 maṭkṭim vidhema || 1 || āgne tvām pārayā nāvyo asmān  
 avastibhir ūti durgāni vīśvā | pūṣ ca prithvī bahulā na urvī  
 bhāvā tokāya tānayāya śim yōḥ || 2 || āgne tvām asmād  
 yuyodhy āmivā ānagnitrā abhy ānanta kṛishṭīḥ | pūnar  
 asmābhyam savitāya deva kṣhām vīśvebhir amṛtebhir  
 yajatra || 3 ||

पाहि नो अग्ने पायुभिरजस्वैरुत प्रिये सदेन आ शुशुक्वान् ।  
 मा ते भयं जरितारं यविष्ठ नूनं विदुन्मापुरं सहस्रः ॥४॥  
 मा नो अग्नेस्व सजो अघायविष्यवे रिपवे दुच्छुनयि ।  
 मा दत्वते दशति मादते नो मा रिपते सहसावपरा दाः ॥५॥

pāhi no agne pāyūbhir ājasvair ūti priyē mā-  
 dana ā ṣuṣukvān | mā te bhayam jaritāram yavishṭha nū-  
 nām vidan māparam sahasvaḥ || 4 || mā no agnē 'va kṛijo  
 aghāyāvishyāve ripāve duccūnāyai | mā datvāte dāṣate mā-  
 dāte no mā rīshute sahasāvan pārā dāḥ || 5 ||

O adorable God, may you lead us along the wholesome path for our prosperity, since O Lord, you are in knowledge of all our actions. May you cleanse us of the sin that forces us astray. With humility, we offer you our most reverential homage. 1

O reverential adorable God, lead us beyond all danger and affliction. May our city be spacious and land extensive. May you bless our children and offspring with prosperity and happiness. 2

O adorable God, keep us away from disease and from those men who are non-believers and adverse to us. O protector of noble deeds, may you ordain all immortal cosmic bounties to work for our welfare. 3

O adorable God, cherish us with incessant protective bounties; shine always in our hearts with your divine consciousness. O ever-youthful adorable God, let no danger touch him who praises you. O mighty one, let no danger touch any one else too. 4

O mighty adorable God, keep us away from the wicked, voracious and malevolent enemy that brings us trouble. Abandon us not to one who has fangs and who bites, nor to one without teeth, nor to the one malignant; O powerful one, nor may you give us up to disgrace. 5



॥१६॥

वि घ त्वावीं ऋतजात यंसदृणानो अग्ने तन्वेदुं वरुधम् ।  
 विश्वाद्भिरिक्षोक्त वां नितित्सोरभिहृतामसि हि देव विष्पट् ॥६॥  
 त्वं तां अस उभयान्वि विद्वान्वेपि प्रपित्वे मनुषो यजत्र ।  
 अभिपित्वे मनेये शास्यो भूर्ममृजेन्व उशिग्भिर्नाक्रः ॥७॥  
 अवोचाम निवर्चनान्यस्मिन्मानस्य सुनुः सहसाने अग्नौ ।  
 वयं सहस्रमृषिभिः सनेम विद्यामेपं वृजनं जीरदनुम् ॥८॥

vī gha tvāvāñ ṛitajāta yañsad gr̥iṇānó agne tanvè vā-  
 rūtham | viśvād ririkshór utá vā ninitśór abhihrútam ási  
 hí deva viśpát ॥ 6 ॥ tvám táñ agna ubháyan vī vidván  
 véshti prapitvé mánusho yajatra | abhipítvé mánave śāśyo  
 bhūr marim̐rijénya ŋṣṡghir nákrāḥ ॥ 7 ॥ ávocāma nivāca-  
 nāny asmin māmasya sūnúḥ sahasānè agnaú | vayám sa-  
 háśram ṛishibhiḥ sanema vi° ॥ 8 ॥

( १६० ) नवत्युत्तराशततमं सूक्तम्

(१-८) भट्टबेन्दास्य सूक्तस्य मेधाविश्वामित्राणां ऋषिः । बृहस्पतिर्देवता । ऋषिषु ८८६ ।

॥१६॥

अनुर्वाणं वृषभं मन्द्रजिह्वं बृहस्पतिं वर्धया नव्यमूर्केः ।  
 गाथान्यः सुरुचो यस्य देवा आश्रूयन्ति नवमानस्य मर्ताः ॥१॥  
 तमृत्विषा उप वाचः सचन्ते सर्गो न यो देवयतामसर्जि ।  
 बृहस्पतिः स ह्यज्ञो वरीसि विश्वाभवत्समृते मातरिश्वा ॥२॥

190.

Anarvāṇam vṛishabhām mandrājihvam bṛhaspátim var-  
 dhayā nāvyaṁ arkāḥ | gāthānyāḥ surūco yāsya devā āśrīv-  
 ānti nāvamānasya mārtaḥ ॥ 1 ॥ tām ṛitvīyā ūpa vācaḥ sa-  
 cante sargo ná yó devayatām āsarji | bṛhaspátīḥ sá hy  
 āñjo várāñsi vibhuvābhavat sām ṛitè mātariśvā ॥ 2 ॥

O adorable God, sustainer of eternal laws, your honest worshipper glorifies you to seek protection for his physical body. May you guard him from all who are inclined to harm or revile him. O divine God, surely you are the adversary of those who are oppressive. 6

O all-wise adorable God, you discriminate between both of them (godly and godless). May you bless the worshipper at the appropriate time and be the bestower of his wishes. May you instruct men, like the priest, who directs the institutor of the sacred ceremony. 7

We address our pious compliments to the terrestrial fire, born of mechanical attrition, and which is the subduer of foul odours. May we, by these sacred invocations, obtain food, strength and long life. 8

## 190

Glorify with hymns the universal preceptor who is blameless, worthy of adoration, showerer of benefits, sweet-tongued and mighty. He is the one to whose sermons the enlightened and pious devotees listen with respect. 1

To Him are addressed the hymns appropriate to the occasion and they serve Him well. Verily He is the creator of those worshippers who aspire to be enlightened. He, the universal preceptor like the cosmic wind, manifests His extensive power in the vast jurisdiction of the universe. 2

उपस्तुतिं नमसु उद्यतिं च श्लोकं यसस्तस्यितेव प्र ग्राह ।  
 अस्य कत्वाह्न्योऽ यो अस्ति मृगो न भीमो अरक्षस्तुविष्मान् ॥३॥  
 अस्य श्लोको दिवीयते पृथिव्यामत्यो न यस्यक्षभृद्विचेताः ।  
 मृगाणां न हेतयो यन्ति चेमा बृहस्पतेरहिमायौ अभि धून् ॥४॥  
 ये त्वा देवोस्त्रिकं मन्यमानाः पापा भद्रमुपजीवन्ति पज्राः ।  
 न दुदयेऽ अनु ददासि वामं बृहस्पते चर्यस इत्पिर्यस्म ॥५॥

ūpastu-

tiṃ nāmāsa ūdyatiṃ ca ślokaṃ yaṁsat savitēva prā bāhū ।  
 asya krátvāhnyo yó ásti mṛigó ná bhīmó arakṣbāsas tú-  
 viśhmān ॥ 3 ॥ asya śloko divíyate pr̥thivyām átyo ná yaṁ-  
 sad yakṣabhr̥t̥ vicetāḥ | mṛigānām ná hetíyo yānti cemā  
 br̥haspáter áhima-yau abhi dyūn ॥ 4 ॥ yé tvā devosrikām  
 mānyamānāḥ pāpā bhadrām upajīvanti pajrāḥ | ná dūḍhyē  
 ānu dadāsi vāmām br̥haspate cāryasa it̥ pīryas̥m ॥ 5 ॥

॥१३॥

सुप्रेतुः सुयवसो न पन्था दुर्नियन्तुः परिप्रीतो न मित्रः ।  
 अनुर्वाणो अभि ये चक्षते नोऽपीवृता अपोर्णुवन्तो अस्थुः ॥६॥  
 सं यं स्तुभोऽवनयो न यन्ति समुद्रं न स्रवतो रोधचक्राः ।  
 स विद्वौ उभयं चष्टे अन्तर्वृहस्पतिस्तर आपश्च गृध्रः ॥७॥  
 एवा महस्तुविजातस्तुविष्मान्वृहस्पतिर्वृषभो धायि देवः ।  
 स नः स्तुतो वीरवद्भानु गोमद्विद्यामेषं वृजनं जीरदानुम् ॥८॥

suprañtñḥ sūyāvaso ná pānthā durniyāntuḥ páripṛito ná  
 mitrāḥ | anurvāṇo abhi yé cākṣhate nó 'pīvṛitā aporṇuvānto  
 asthuḥ ॥ 6 ॥ sām yaṁ stūbho 'vānayo ná yānti samudrām  
 ná sravāto ródhacakraḥ | sá vidvāu ubhāyaṁ caṣṭe antār  
 br̥haspátis tára āpaṣ ca gr̥dhraḥ ॥ 7 ॥ evā mahás tuvijātās  
 tūviśhmān br̥haspátir̥ vṛiṣabho dhāyi devāḥ | sá na stutó  
 vīrávad dhatu gómād viḥ ॥ 8 ॥

May He accept the compliments, the verses which narrate His details. May He bring forth His light, like the out-stretched arms of the sun. Opposed by none, He maintains His daylike glory and he is mighty in vigour like a terrible wild beast. 3

His glory spreads through heaven and earth like the sun; He is remarkable, worthy of adoration, source of wisdom and bestower of happiness. Like hunter's weapons the justice of the universal preceptor chases daily the wicked. 4

O universal preceptor, you do not bestow wealth upon those stupid men who are sinful and mean and live merely on your bounty, considering you as an old ox. But you favour him who is dedicated to you. 5

He is like a fair path where grass is pleasant and like a friend who is, though hard to win, yet very affectionate. May those sinless men who instruct us, though enveloped by ignorance, come out of their covering (from their stupidity). 6

To whom hymns of praise go forth as men assemble round a master; and as rivers rolling between their banks flow to the ocean, in the same way the universal preceptor, the wise, eagerly looks at the rivers and the boats going across. 7

So, the universal preceptor the mighty, the beneficent, the powerful, the showerer of benefits has been glorified. May He thus lauded give us vigour, wisdom and wealth. May we find strengthening food in full abundance. 8

( १९१ ) एकवत्पुनरागतमे सूत्रम्

(१-१६) षोडशर्षेस्त्वाम्य मृतम्य मयावर्गिणरगस्त्य ऋषिः । अष्टमसूर्या देवताः । (१-२, १४-१५) मयमादि-  
नवर्षां चतुर्दशर्षादितृचम्य चानुष्टुप्, (१०-१२) दशम्यर्षादितृचम्य महापङ्क्तिः

(१३) षषोदशमाथ महावृहती छन्दांसि ॥

॥१४॥

कङ्कतो न कङ्कतोऽथो सतीगकङ्कतः ।  
 द्वाविति प्लुषी इति न्यऽदृष्टा अलिप्सत ॥१॥  
 अदृष्टान्हन्त्यायुत्यथो हन्ति परायती ।  
 अथो अवघ्नीती हन्त्यायु पिनष्टि पिप्ती ॥२॥  
 शरासः कुशरासो दुर्भासः सैर्या उत ।  
 मौञ्जा अदृष्टा वैरिणाः सर्वे साकं न्यलिप्सत ॥३॥

191.

Kāṅkato nā kāṅkatō 'tho satimākaṅkataḥ | dvāy iti plī-  
 shā iti ny ādṛśhṭā alipsata || 1 || ādṛśhṭān hantī āyaty ātho  
 hantī parāyati | ātho avaghnatī hantī ātho pinasṭi piṇ-  
 shatī || 2 || śarāsaḥ kūśarāso darbhāśaḥ sairyā utā | manūjā  
 ādṛśhṭā vairināḥ sārve sākāṁ ny ālipsata || 3 ||

नि गावो गोष्ठे असदुन्नि मृगासो अविक्षत ।  
 नि केतवो जनानां न्यऽदृष्टा अलिप्सत ॥४॥  
 एत उ ते प्रत्यदश्रन्प्रदोषं तस्करा इव ।  
 अदृष्टा विश्वदृष्टाः प्रतिबुद्धा अभूतन ॥५॥

nī gāvo go-  
 śṭhē asadan nī mṛigāso avikṣata | nī ketāvo jānānām ny  
 ādṛśhṭā alipsata || 4 || etā u tye prāty adṛśhan prado-  
 śhām tāskarā iva | ādṛśhṭā vīśvādṛśhṭāḥ pratibuddhā abhū-  
 tana || 5 ||

Creatures, poor or rich in venom or some venomous aquatic reptiles; creatures of two kinds stinging and unobserved, both infect me with poison. 1

This (antidote herb) destroys the unseen venomous creature, destroys the seen and departing creature. It destroys them even (by its odour) and while being ground, crushes these venomous creatures. 2

Some reptiles live in small grass (*Saccharum Sara*), some behind long grass (*Poa Cyanosuroides*), some in soft grass (*Saccharum spontaneous*), some in the meadow grass (*saccharum munja*, *Andropogon muricatum* etc.) adjacent to the rivers, some in the jute grass. All these unobserved reptiles have infected me with poison. 3

When cows settle down in their stalls, the wild beasts retreat to their lairs, the senses of men go to rest, then the unseen reptiles infect me with their poison. 4

These reptiles are like lurking thieves at an evening time. They appear to see everyone but remain unseen themselves. Therefore, O men, be vigilant. 5



द्यौर्वः पिता पृथिवी माता सोमो भ्रातादितिः स्वसा ।  
 अदृष्टा विश्वदृष्टास्तिष्ठतेत्यन्ता सु काम ॥६॥  
 ये अस्या ये अङ्ग्याः सूचीका ये प्रकाशताः ।  
 अदृष्टाः किं चनेह वः सर्वे साकं नि जस्यत ॥७॥  
 उत्पुस्तत्सूर्य एति विश्वदृष्टो अदृष्टहा ।  
 अदृष्टान्तस्सर्वा जम्भयन्तस्सर्वाश्च यातुधान्यः ॥८॥

dyaúr vaḥ pitá prithiví mātá sómo bhrátáditih svásā |  
 ádṛishṭā viśvadrishṭās tīshṭhateláyantā sú kam || 6 || yé āṅsyā  
 yé āṅgyāḥ sūcīkā yé prakāśatāḥ | ádṛishṭāḥ kíṁ canéhá  
 vaḥ sárve sākāṁ ní jasyata || 7 || út puristāt sūrya eti vi-  
 śvadrishṭo adrishṭahá | adrishṭān sárvāṁ jambhāyan sár-  
 vāś ca yātudhānyāḥ || 8 ||

उदपसदसौ सूर्यः पुरु विश्वानि जूर्वेन् ।  
 आदित्यः पर्वतेभ्यो विश्वदृष्टो अदृष्टहा ॥९॥  
 सूर्ये विषमा संजामि इति सुरावतो गृहे ।  
 सो चिन्नु न मरान्ति नो वयं मरामरे अस्य योजनं हरिष्ठा मधु त्वा मधुला चकार ॥१०॥

úd apaptad asau sūryaḥ purú  
 viśvāni jūrvan | ādityāḥ párvatebhyo viśvadrishṭo adrishṭahá  
 || 9 || sūrye viśvāni sajamī dṛitīm sūravato grīhé | só cin-  
 nū ná marūti nó vayāṁ marāmāre asya yójanam harishṭhā  
 mādhu tvā madhulā cakāra || 10 ||

Heaven is your father, earth your mother, moon is your brother, sunshine your sister. Live in your own holes, unseen and yet seeing all; enjoy your own pleasure. 6

Those who move with their shoulders, those who move with their bodies, those who sting with sharp fangs, those who are virulently venomous, why are you here, ye unseen? Depart together away from us. 7

The all-seeing sun rises in the east, the destroyer of the unseen, driving away all the unseen (venomous creatures) and all evil insects of the night. 8

The sun has risen on high destroying all poisons. The sun, the all-seeing, the destroyer of all-unseen things, rises behind the top of the hills for the good of living beings. 9

I deposit the poison in the solar orb, like a leather bottle in the house of a vendor of spirits. Verily, the sun will not die, nor shall we die; for though afar, yet with all his powerful beams he will overtake the poison. The science of antidotes shall convert the poison into sweet ambrosia. 10

४१५॥

इयत्तिका शकुन्तिका सका जघास ते विषम् ।

सो चिन्नु न मरन्ति नो वयं मरामारे अस्य योजनं हरिष्ठा मधुं त्वा मधुला चकार ॥११॥

त्रिः सप्त विष्पुलिङ्गका विषस्य पुष्पमक्षन् ।

ताश्चिन्नु न मरन्ति नो वयं मरामारे अस्य योजनं हरिष्ठा मधुं त्वा मधुला चकार ॥१२॥

नवानां नवतीनां विषस्य रोपुषीणाम् ।

सर्वीसामग्रभं नामारे अस्य योजनं हरिष्ठा मधुं त्वा मधुला चकार ॥१३॥

iyattikā śakuntikā sakā jaghāsa te viśhām | sō ein nū  
— || 11 || triḥ sapta viṣpuliṅgakā viśhasya pūshyam akshan |  
tās ein nū nā maranti nō vayān ma° || 12 || navānām na-  
vatīnām viśhasya rūpushīṇām | sārvasām agrabham nāmārē  
asya yō° || 13 ||

त्रिः सप्त मयूर्यः सप्त स्वसरो अग्रुवः ।

तास्तै विषं वि जघ्निर उदकं कुम्भिनीरिव ॥१४॥

इयत्तकः कुपुम्भकस्तकं भित्तुइयमना ।

ततो विषं प्र वाषते पराचीरन्तु संवतः ॥१५॥

कुपुम्भकस्तदत्रयीद्विरेः प्रवर्तमानकः ।

वृश्चिकस्यारसं विषमरसं वृश्चिक ते विषम् ॥१६॥

triḥ sapta mayūryāḥ sapta svāsāro agrūvaḥ |  
tās te viśhām vī jabhira udakām kumbhīnīr iva || 14 || iyat-  
takāḥ kushumbhakās takām bhinadiny āsmanā | tāto vi-  
śhām prā vāvṛito pārūcīr ānu saṁvātāḥ || 15 || kushumbha-  
kās tād abravīd girēḥ pravartamānakāḥ | vṛiṣcikasyārasām  
viśhām arasām vṛiṣika te viśhām || 16 ||

This little insignificant bird has swallowed your venom; she does not die; nor shall we die; for, although afar, yet with all his beams of rays, he, the sun, will overtake the poison and the science of antidotes shall convert the poison into sweet ambrosia. 11

May the thrice-seven sparks of fire consume the influence of the venom; they verily do not perish; nor shall we die; for, although afar, yet with all his beams of rays, he, the sun, will overtake the poison and the science of antidotes shall convert poison into sweet ambrosia. 12

I recite the names of ninety and nine rivers, the destroyers of poison; although afar, the sun with his beams, will overtake the poison; the science of antidotes has converted you, *poison*, into sweet ambrosia. 13

May the thrice-seven peahens, the seven-sister rivers, carry off, O body, your poison, as maidens with pitchers carry away water. 14

May the insignificant mongoose carry off your venom, *poison*; if not, I will crush the vile creature with a stone; so may the poison depart from my body, and go to distant regions. 15

Hastening forth at the command, thus spoke the mongoose, (who was familiar with an antidote herb): the venom of the scorpion is innocuous; scorpion, your venom is innocuous. 16



# NOTES

Book I

Hymns 122-191

प्रथमं मंडलम्

सूक्तानि १२२-१९१





## Hymn-122

For verse 4 see Nir. VI. 21.

1. Raghmanyavah, mild tempered (रघुमोघः) —*Daya.*; little wrath (*raghu=laghu*).

2. Starih na, from *stara*, cover, the boat covered with mechanical devices; like the boat —*Daya.*, like the sun invested or clothed with light (*Sayana*); also destructive of foes (स्त्रीः शत्रूणां हिंसकः तेजसाच्छन्नः वा प्रादित्यः —*Sayana*).

3. Vasarha, one capable of providing residence, or comfortable (वसानं वासहेतूनामर्थकः —*Daya.*). Also means Agni or fire, as assuming various vestures (*vasa*) or forms in the Garhapatya and other fires; or as destroying the vesture of the earth, the trees; or as causing the revolutions of day and night.

*Indra-parvata*, like the sun and clouds; another name of Indra, as regulating the *parvas*, the joints or periods of the day or year (*Sayana*).

4. Napatam-apam, the grandson of water (Agni is regarded so. From water or moisture, trees and shrubs come out, and the fire proceeds from timber and hence fire is the grandson of water)—*Sayana* and *Wilson*; cf. Manu IX. 321. According to Dayananda, *Na-pata* is not falling (of rains); it means also the ever continuing path; never coming to an end.

*Matara*, the one loving as mother; also day and night; a pair of measurers or surveyors, (मानकारको;—*Daya.*).

5. Ausijas, see I.18.1; II.2.11; II.9.9; II.2.4; 5; IV.21.6; V. 41.5; VI. 4.6; X.99.11; the son of Usij, the son of a lover of knowledge.

6. Sindhuh, a river; *Sayana* regards it as a deity presiding over waters (जलाभिमानो देवः).

7. Pare, in the conveyer (गमके, *Daya.*). See I.116.7; II.7.6; II.2.7.

*Srutarathe* and *Priyarathe*, in the enjoyable or famous chariot; in the charming or favourite chariot (*Daya.*); *Sayana* refers the two

terms to *mayi* (मयि), "on me possessing a famous car, a favourite car."

8. *Mahimaghasya radhah*, the wealth of an honest and respectable dealer or a business magnate. Also company or assembly of the gods.

*Nahusa*, a man, bound by the cycle of his actions, good or vicious (*Daya.*), (Nigh. II.3).

9. *Abhidhruk*, one offending or opposing from the front (*Daya.*).

*Aksnayadhruk*, one offending or opposing in a crooked manner (*Daya.*). Offends by a wheel (चक्रेण) or a way (मार्गेण); or in other manner (दन्त्यया प्रकारेण)—*Sayana*.

*Yaksmam hrdaye nidhatte*, he places or deposits consumption (a disease) in the heart. *Yaksmā* may also be regarded a sickness in general.

11. *Amṛtasya nahusah havam sureh*—*nahusa*=a learned person, *havam* = a word of sincere advice (*Daya.*); *sureh*=person adept in knowledge, well-versed man. "The invocation of the immortal deity by me a mortal worshipper." (*Wilson*).

12. *Dasatayasya*, one well versed in ten disciplines of knowledge (*Daya.*); a decade; *Sayana* renders it as food, by which the vigour of the ten senses is augmented; also Soma juice offered in ten ladles (*Sayana*).

13. *Dasatayasya*, of ten sorts; of the ten *indriyas* (organs of sense).

*Dvi-panca*, two times five : by *five*, we have teacher, preceptor, student, disciple and general people (*Daya.*); *Sayana* interprets it as ten ladles for some oblations.

*Istasvāh*, the one who gets the horses.

14. *Arnab*, purified water; also a synonym of form or *rupa*; a son (*Sayana*).

*Hiranyakarna*, one with rings or *kundala* in ears; *manigriva*, with a necklace of precious stones in neck (*Daya.*).

15. *Sisvāh*, the one worthy of being instructed or trained

(*Daya.*); infants; childish.

### Hymn-123

1. Daksinayah, from the south side (*Daya.*); or the clever one; one who is skilled in her own function (*Sayana*).

Cikitsant, healing, remedying the malady of darkness or ignorance; bringing health.

2. Vajam, moving, motive; *vijnanam* or knowledge (*Daya.*); *jayanti vajam*, victoriously gathering divine knowledge (*Daya.*); the darkness, that goes away with the dawn (*Sayana*); also producing food as the reward of morning sacrifice.

3. Bhagam, share, participation.

Suryaya for the enlightenment from God (*Daya.*). (So that the sun or enlightenment may come).

4. Ahana, by the day; by the dawn; Ahana may be synonymous with dawn (*Yaska*, Nir. XI. 6).

7. Ahani, day and night (*aho-ratri*).

8. Varunasya, of the sun (*Sayana*); of the wind (*Daya.*).

Trimsatam yojanani, 30 yojanas = 120 *kroshas*.

Varuna may be identified with the sun as the remover of darkness, who according to *Sayana*, revolves daily round Mount Meru, the centre of the earth, performing diurnal circuit of 5059 *yojanas*; the dawn being always 30 *yojanas* in advance of his rising; or first appearance from behind the mountain in the east (the period called dawn is reckoned from the disappearance of the stars to the appearance of the sun, and is measured as to the duration by 21 *ghatikas* and 26 *palas* or *paras*. Taking the *ghatika* at its lowest valuation =  $\frac{1}{2}$  of a *muhurt* = 24 minutes; and a *pala* or *para* =  $\frac{1}{30}$ th of a *ghatika*, we should have in a day or 60 *ghatikas* more than one third allotted to the dawn, which is definitely an error. Again if the sun travels 5059 *yojanas* in 24 hours, he travels at the rate of about 84 *yojanas* in one *ghatika*; and as the dawn is in advance only 30 *yojanas*, it is in time less than half a *ghatika* before the sun; a more correct estimate than the 22 *ghatikas* of *Sayana's* commentary (*Wilson*).

12. Gomatih, one possessing earth; or rays (*Daya*).

### Hymn-124

For verses 4 and 7 see Nir.IV. 16 and III.5 respectively.

1. Ityai, for going; for getting or acquiring (प्राप्तित्, *Daya*.); for our use (*Wilson*); for carrying on our own affairs (*Sayana*).

2. Aminati, not leaving, not injuring (अहिंसन्ती—*Daya*.); not opposing, not unsuited to.

Praminati, particularly injuring (प्रकृष्टतया हिंसन्ती—*Daya*.).

4. Sundhyuvah, the solar rays (प्रादित्यकिरणाः —*Daya*.).

Vaksah, the achieved thing (Nigh. IV. 2); according to Sayana, *sundhyuh* is the name of the sun; also a water bird of white colour, to whose white plumage the morning light may be compared (*Wilson*). Also when used in plural, it means waters (शुग्ध्युरादित्यो भवति शोधनात्). (शकुनिरपि शुग्ध्युवृक्ष्यते शोधनादेव प्रापोपि शुग्ध्युव उच्यन्ते शोधनादेव—Nir. IV.16).

Nodhas, a learned person, well-versed in different disciplines of study; a seer, composer or interpreter of a new hymn. (Nir. IV. 16). As he makes his desires apparent in his songs of praise, so dawn manifests her beauteous forms.

Admasat, of the one that evokes the food (*adma*=food or dwelling); *sad*= who goes or abides; the mistress of the house, that rises with the dawn and wakes up the sleepers of the household.

5. Aptiyasya, of the extensive world.

6. Ajamim, one that is not one's wife (*Daya*.).

Jamim, belonging to one's own species (सजातीय—*Sayana*); one's own wife.

Also jamim, gods or divine beings (of same species); *ajamim*, human beings or विजातीय, or of different species.

7. Abhrateva, like the daughter, who has no brother.

Pumsah, of the person, or for the support.

Pratici, looking or going to the West (Usa's face towards the West),

Garta-arugiva, like the one lying in the pit of poverty and trouble.

Sanaye dhananam, for the division of property.

Like the one who ascends (*aruh*, to mount) a house (*garta-grha*) for the gift or receipt of riches; (applicable to the dawn and to the girl who has no brother).

We have in the Nirukta (III. 5) : Like a brotherless maiden, who goes towards men, i.e. parental ancestors to render the duties of offspring and to offer the funeral cake, but not to her husband. Like one who ascends the pillar of the assembly room\* in order to obtain wealth, i.e. a woman from the south. *Garta* signifies the pillar of the assembly room (गर्तः सभास्थानं गृणाते: सत्यसंगरो भवति, Nir. III. 5); it is derived from the  $\sqrt{\text{gr}}$ , to invoke (ग्र निगृणे); transactions made under it are true. There she, who has neither son nor husband, ascends. There they strike her with dice; she obtains wealth. The cemetery heap is also called *garta* being derived from  $\sqrt{\text{gr}}$ , to raise; it is raised up (स्मृतान् संचयोऽपि प्रगतं उच्यते, मुहूर्तेरप-गूर्णो भवति, Nir. III. 5).

Jaya-via patye etc. Like a well-dressed wife, eager for the husband at the proper seasons, dawn displays her beauty as a smiling damsel her teeth (or her form). According to Yaska, there are four similies: one should not marry a brotherless maiden, for his (the husband's) son belongs to him (to the father of the girl). From this the prohibition of marrying a brotherless maiden and the father's right to appoint his daughter as a son are evident. When a father selects a husband for his unmarried daughter, he unites himself with a tranquil mind. Now, some law-givers cite the following stanza in support of the denial of a daughter's right to inheritance (Mānu IX. 134). Some are of opinion that the major share belongs to the appointed daughter (cf. Rv. III. 3.2. See also the Atharva, 1.17.1).

## Hymn-125

For verse 2 see Nir. V. 19.

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\*Durga remarks that the custom of the South Indian people is that a woman who has lost her son and husband approaches the dice-board, and the gamblers make a collection for her.



2. *Muksijayeva padim ut-sinati*—A net is so called from being let loose on the ground (मोक्षनाच्च), or from lying on the ground (मयनाच्च) or from being spread on the ground (तर्तनाच्च, Nir. V. 19).

3. *Isteh putram*, son of the householder's position (इष्टस्य गृहाश्रमस्य स्वनात्—*Daya.*); son of sacrifice. Sayana explains *putra* as पुरु लातारम्, much-protecting, or कर्त्तरिम्, performer. Dayananda renders *putra* as one pure, or the son (पवित्र तनयम्).

4. *Prnantam ca papurim ca*, one who gives pleasure, repletion or satisfaction (पूणन्तं, पूष्यन्तं, पपुरि, पुष्टम् —*Daya.*). Sayana associates *prnantam* to progenitors (*pitr*)—पूणन्तं पितॄन् प्रीणयन्तम्, and *papurim*, to all living beings (प्राणिनः पूणयन्तं पुरुषम्) (पपुरि प्रीणयन्तोलमिष्टदातारम्).

5. *Iyam daksina*, the fee or gifts obtained from teaching (*Daya.*); Sayana interprets *daksina* as earth or *bhumi*, that is able (*daksa*) to bear crops.

6. *Daksinavatam*, the givers of gifts, as well as the acceptor of gifts.

*Imani citra*, these wonders, these variegated things (चित्राण्यद्भुतानि); also personal decorations, as garlands, sandals, jewels and pearls.

7. *Anyas tesam paridhir astu*, may some other one be their surrounding defence (*Wilson*); or be their *kavacasthaniya* (कवचस्थानीय, in the place of armour)—*Sayana*. Sayana is not clear about the sense of *anyas* (may be any person—तेभ्योऽन्यो यः कोऽपि पुरुषः).

## Hymn-126

2. *Satam niskan*, hundred gold coins (*niskan sauvarnan*—*Daya.*); one *niska*=4 *suvarnas* (another gold coin)—*Manu*. (VIII. 134); but according to the *Amarakosa*, it is rated at 108 *suvarnas*; Panini also refers to *niska*.

4 -5. *Pajrah*, available to others प्रपन्नाः पश्यन्ते गच्छन्ति मार्गान् पंक्ते—*Daya.*). See also I. 51. 14; 116. 7; 117. 6; 10; 126. 5; 167. 6; 190. 5; VI. 59. 4; VIII. 4. 17; 6. 47; 63. 12; IX. 82. 4; X. 106. 7.

*Vah*, those who proceed or accompany, वे प्रवन्ति,—*Daya*. Nigh. IV. 2.

*Aridhayaso gah*, to be held or attained by rich man (*Sayana*); by

braves dealing with enemies (*Daya.*).

5. *Visya iva vrah*, by troops of people having mutual affection (*Sayana*); like the business people or like the one prominent amongst common men (*Daya.*).

*Anasvantah*, the one possessing numerous carts (*Daya.*); having carts or barrows (*Sayana*). (Small carts are used to carry Soma plant in Soma sacrifices).

6. *Parigadhita*, mixed all around; the well-meant policy from all sides (for *gadhyati*, see Nir. V. 15). *Gadhyam* is derived from √गृह्, to seize. Like food which is to be seized, they desire to unite themselves with the straightforward (IV. 16.11). The verb √गृप् means to mix; mixed on all sides, mixed all around (पारिघृता परिगृता, I. 126.6).

7. *Romasa*, the one with profuse hair on body.

*Gandhari*, the queen-empress (गन्धर्वी-राजघट्, *Daya.*).

### Hymn-127

The hymn consists of 11 verses in *asti* (verses 1-3, 8, 9); *blurig-asti* (verses 4, 7 and 11) *atyasti* (verses 5 and 6), and *blurig-atisakvari* (verse 10) metres.

In this hymn and the twelve following, the verse is arranged in three lines and the number of syllables varies from 57 to 79, being in most of the lines 65, 66, 67; the distribution of the feet does not seem to follow any definite rule.

It is a peculiar feature of this and other twelve hymns, to reiterate a leading word which occurs the third or fourth from the end of the first line, and sometimes also of the third, and to repeat it as the last word of the line, (सूनुं सहस्रो जातयेदत्तं विप्रं न जातयेदत्तम्; and so on). This is for verbal beauty of the lines, alliterative and musical. It is in no way easy to retain the beauty of the original *paruccheṇa* hymns in translations.

4. *Vaneva*, like rays (*vana*=rays —Nigh I. V).

5. *Uparasu*, in the cardinal directions (*upara*=directions, दिग्; Nigh. I. 6).

7. *Kistasah*, men of wisdom (Nigh. III. 15).

Bhrgavah, the destroyer of pains (*Daya*).

10. Ksasu, on the earth (Nigh. I. 1).

Jurnih, suffering from fever etc. (*Daya*).

### Hymn-128

1. Ila, or Ida—Reverence.

पददिदत्सदे परिचीत इदत्सदे—On a spot or site of ground, on the earth i.e. the altar; they call the altar the utmost end of the earth; so much, verily, as is the earth as much as is the altar.

According to Sayana, Ida (Ila) is the daughter of Manu, and *pada* refers to the spot where in the form of a cow, *go-rupa*, she placed her feet, alluding to the legend of Manu's daughter being the first institutor of sacrificial rites (*Wilson*). Ida, the daughter of Manu, was the institutor of sacrifice; glory to the butter-charged footmark of Ida.

6. Aratih, one who is not easily pleased; a sovereign; one who helps in attaining right conduct (*Daya*).

Taranih, one that helps in conveying across (*Daya*); one who conveys across the sea of life; also an epithet of the Sun or Agni.

Na may mean *iva* or like and *not* (negative) both. In the negative sense, it is attached to *sirathat*, loosened, let go.

7. Trasate varunasya dhurtemaho devasya dhurteh, preserves us from the malevolence of the obstructor of religious rites (*Sayana*); *varuna*=*varaka*, the impeder.

### Hymn-129

For verses 6 and 8, see Nir. X. 42 and VI. 4 respectively.

2. Nrbhih, by leaders, officers (*Daya*); by men (i.e. by *maruts*)—*Sayana*; also by worshippers.

3. Yavin ararum sura martyam pari-vṛnaksi martyam—Thou mixest with the departing mortal, thou abandonest the mortal (*Wilson*). *Sayana* interprets the first *martyam* as cloud, the skin that contains the

rain; *vṛsanam*, *tvacam*, trying to escape; like an enemy, from the hero, *sura*; the second *martyam* is also cloud, but it is after it has parted with its waters, like an enemy who has been killed and whom then victor abandons (*Wilson*).

4. *Prtsusu*, in the battle (संग्राम)—Nigh. II. 17.

9. *parake*, in the distant land (Nigh. III. 26).

10. *Tva mahima saksat avase mahe mitram*, great is present to thee for protection, as to *mitra* for great protection (*Wilson*).

*Mitra*, the friend (*Daya*.)—as praise animates a friend, with great attachment.

*Adrivah*, from  $\sqrt{ad}$  to eat : devourer of foes. (Nir. IV. 4); *adrih*, thunderbolt, is so called because with it he splits (mountains), or it may be derived from  $\sqrt{पद्}$  to eat.

11. *Tva janita jñanad vasa*—Here *vasa* is an abode of all; one who resides in the hearts of good people (*Daya*.). यः सज्जनेषु वसति तत्सम्बुद्धौ (*Daya*.). Asylum of all men (*Wilson*).

*Janita*, genitor, the first maker of the universe (*Sayana*).

## Hymn-130

1. *Vidathaniva satpatir astam rajeva satpatih*—Here *vidatha*=a battle or *samgrama* (*Daya*.); *sat patih*, lord of virtuous people, (*Daya*.); cherisher of the good (*Sayana*); *rajeva*, like the one shining, (*Daya*.).

*Vidatha*, is also an apartment of sacrifice.

2. *Avatam na vansagah, tatsano na vansagh*—*Tatṛsanah*, very thirsty (*Daya*.); *vansagah*, first, the good distributor; the second, an ox (*vṛsabhah*)—*Daya*.; man going swiftly (*Sayana*),—like a thirsty ox to a well; like an ox.

3. *Nihitam guham nidhim*, the hidden treasure. According to a legend, this refers to the soma plant, brought from heaven by Gayatri, (Taittiriya School legend).

*Isah parivṛtah*—According to Sayana, it refers to the rains shut up in the clouds. In the second reiterated phrase, the same may mean the seeds shut up in the earth, germinating on the fall of the rain, and affording in either case food (*Isah*=food).

4. *Gabhastyoh*, of the arms (गृह, Nigh. II. 4).

*Ksadmeva*, like the water; *ahī-hatyaya*, for the destruction of cloud (*Daya*).

5. *Vṛtha*, without a purpose (*Daya*); without an effort (*Sayana*); fruitlessly or in vain.

7. *Nṛto*, of a twister of the body parts for acquiring knowledge (*Daya*); of a dance; of one dancing in war.

For *Divodasa*, *atithigvaya* and *Sambaram*, see earlier notes.

*Atithigvaya* : I. 51.6; 53.8; IO; 112.14; 130.7; II. 14.7; IV. 26.3; VI. 18.13; 26.3; 47.22; VIII. 53.2; X. 48.8.

*Divodasa* : I. 112.14; 116.18; 119.4; 130.7; IO; and other references.

*Sambaram* : I. 51.6; 54.6; 59.6; 101.2; 103.8; 112.14; 130.7; II. 12.11; 14.6; 19.6; 24.2; IV. 30.14; 26.3; VI. 18.8; 26.5; 31.4; 43.1; 47.2; 21; VII. 18.20; 99.5; IX. 61.2.

8. *Tvacam kṛṣṇam*, black skin; stripped of skin, (√कृ, to draw); attractive skin. There is a legend also. An *asura*, named *kṛṣṇa* or 'black' advanced with ten thousand followers to the bank of the *anumati* river, where he committed fearful devastation, until Indra with the *Māruṭas*, was sent against him, by *Brhaspati*, when he was defeated by Indra and stripped of his skin.

9. *Surascakram pra brhat*, he threw the sun's wheel (*Sayana*), or the wheel of the chariot of the sun. There is a mythological legend in this respect :

The *asuras* obtained a boon from Brahma that they should not be destroyed by the thunderbolt of Indra, and having in consequence defied him, he cast at them the wheel of the sun's car, which was equally fatal. This is a baseless legend, more of a Pauranic character than the Vedic. (*Sayana* as quoted by *Wilson*).

Vacam musayati, deprives them of speech or existence, steals or takes away speech. (*Wilson*).

Musayati, behaves like a cutter (चंडक इवाचरति—*Daya*.).

10. Dīvodasebhīh, by the giver of enlightenment (*Daya*.).

### Hymn- 131

3. Mithuna, a pair of man and woman (*Daya*.); couples consisting of husband and wife; this verse gives wife a right for full participation in sacred duties of life, like *agnihotra* etc. Sayana discusses this verse with his conservatism and reconciles only to the extent that whilst a wife cannot independently study the Vedas, and cannot alone perform the sacred rites of *agnihotra*, she would do all these with her husband and recite the Vedic *mantras* too. See Purva Mīmāṃsā, for sanctioning right to women in *yajnas* (Chapter VI, adhikarāṇa 3-4.). *Mithuna tatasre*, husband and wife (the *yajamana* and his *patni*) perform *yajna* together.

4. Purah saradīh—As defended for a year by walls and ditches (*Sayana*).

5. Pṛtanasu, amongst men (Nigh. II. 3)—*Daya*.

Cakartha karam, uttered a shout; *karasabda*, a noise or sound (*Sayana*). This may be a war cry or an exclamatory slogan.

7. Ristam na yaman, like one wearied on the road; towards whom evil design may be entertained by robbers (*Sayana*); to punish as deserved (हिसितं इव यापति—*Daya*.).

### Hymn-132

For verse 1 see Nir. V. 2.

1. Vanuyama vanusyatah : *vanusyati* means the action of slaying; its grammatical form is not known. "May we slay those who seek to injure us". This is a Vedic quotation. "May we, in battle, conquer those the perverse and him who seeks to injure the long-spread (*dirgha-prayajyum*) (sacrifice)". May we, in battle, conquer the perverse (*dr̥dh-yam*, दृढम्), i.e. the pernicious, the sinful person (वापयिषम्) who desires to spoil our long-spread (*dirgha-pratata*) sacrifice. (दोषप्रततयम्, Nir. V. 2).



Bhare kṛtam, pious rites concerning sustenance; also concerning war (Nir. IV. 24, भर इति संग्रामनाम)—*Daya*. May our pious rites attain the gods; attain the presence of gods (*Wilson*).

2. *Svasminnanjasi*, in both places, epithets of *vakmani*, which according to Dayananda, means *upadese* (in the teachings), otherwise *marge*, on the road or path. The first is as usual, peculiar, the latter is explained by Sayana as honest, straight, free from fraud, etc.

To Dayananda, the first *anjasi* is *prakata*. (प्रकट) i.e. in the open, and the second *kamayamane* (कायममाने) in the desired or aspired manner. In fact, it is always difficult to expound the puns or double meanings of the reiterated terms.

3. *Rtasya varasi ksayam*, thou art possessed of the place of the abode of the sacrifice, termed *ṛta*, or the true, as giving unfailing reward, or *ṛta* means water, and then, we have: "Thou abided in the dwelling of water", equivalent to the sender of rain. *Rta* also means the sun, and then we have: "Thou caused (the sacrificer) to go to the region of the sun".

According to Dayananda: *Rtasya var asi* (=वाः+असि) *ksayam*= सत्यस्य अस्मिन् अस्ति प्राप्तव्यम् ।

*Varam akrnvata ksayam*= वरं कुर्वन्तु निवासम् ।

*Gavesanah*—(i) यो गां वाणीमिच्छति सः, here *go*=speech; (ii) गां किरणानां इष्टः सूर्य इव; here *go*=rays.—*Daya*.

*Gavesanah*, (i) possessed of, or practising the seeking after water; the sender of rain; (ii) maker of search after the cows; or the seeker for the reward of the worshipper (*Sayana*).

4. *Vrajam*—This occurs twice; Dayananda gives two meanings: (i) ज्ञातव्यम्, worth knowing and अव्ययं मार्गम्, the non-virtuous or vicious path. According to Sayana, the two meanings are (i) a cloud, and (ii) the cattle of the *angirases* stolen by Pani. The word *gavesanah*=cow-pen or pasture.

5. *Sravasyavan*—This occurs twice, with meanings: (i) प्राप्तनः श्रवः श्रवणमिच्छवः (the desire to hear own self) (ii) प्राप्तनः श्रवमिच्छव इव वर्तमानः (like the one who desires to hear ownself),—*Daya*. According to Sayana, (i) from *sravas*, food or fame, implying a wish or desire for either. They desirous of food and (ii) desirous of offering of food—oblations to Indra.

Indre okyam, in the magnificent beautiful dwellings (*Daya.*); In the heaven of Indra (*Sayana*).

6. Indraparvata, one like the sun and clouds; cloud and the deity presiding over clouds (*Sayana*).

### Hymn-133

1. *Vailasthanam*: *Vaila* from *vila*, a hole, a cavern, a pit; one pertaining to *vila* is *vaila*. According to *Sayana*, in this verse and in the third verse, this represents *smasana* or a place where dead bodies are burnt (or buried-*Wilson*). *Sayana* suggests another meaning: The Naga-loka, the Serpent World, or the regions below the earth—which is rather Pauranika than Vedic (*Wilson*).

2. *Yatuminam*, of the army where we have a host of killers (*Daya*); of injury-inflicting armies, or those possessing weapons; or of hosts composed of Raksasas (*Sayana*).

3. *Vailasthanaka*, *vailastha*, from *vila*, hole, pit or cavern; as in verse 1.

4. *Pisacim*, one who creates trouble (*Daya.*); a malicious being; also it means "decay".

5. *Adrivah*, twice occurring: (i) one spreading like a cloud, or like the sun; (ii) one pertaining to vast stretch of hills and mountain. (*Daya.*).

*Susmi*, strength, power or valour.

6. *Ghṛnanna bhisam*, of blazing fire personified, like the one blazing in terror.

*Tri-saptaih*, i.e.  $3 \times 7 =$  twentyone. In rituals, an allusion to seven platters, offered to the Maruts, repeated at the three daily rites; or attended by Maruts, to whom thrice seven offerings are presented (cf. I. 72.3).

### Hymn-134

For verse 2, see Nir. IV. 19.

1. *Purvapitaye*—First drinking; (i) of the earlier drinkers; (ii) of

the early drinkings (*Daya*).

Sayana for the second gives 'before other gods'.

*Niyutvata*, the one in which a large number of horses are yoked (*Daya*); with the car having the *niyuts* (*Sayana*), i.e. horses of *Vayu*.

*Davane*, to the giver; *Sayana* gives two meanings: (i) Come for that which is to be given by us; (ii) for giving to us that which we solicit.

3. *Rohita*, pink or red like blood; *aruna*, substances (like smoke or water) capable of conveying or transporting things (from  $\sqrt{\text{रु}}$  to carry or convey. (Also river and finger, Nigh. I. 13; II. 5)

4. *Dansu*, the process in which people acquire control over mind. (*Daya*). According to *Sayana*, *dansesu karmavatsu*, doing their work. *Dansa* may mean a house and hence, in rays investing or covering the world like a house; or it may mean the chamber of sacrifice.

*Bhadravastra*, fine or excellent or auspicious clothes.

*Sabardugha*, fulfilling all desires (*Daya*). (*Sabar*—*amṛta* or ambrosia); the one that yields ambrosia.

5. *Bhurvani*, twice repeated with two senses :

(i) धारणवति, the one upholding, (ii) पोषणवति, the one sustaining. (*Daya*).

*Sayana* also gives two meanings ; (i) sacrifice or *yaga*, (ii) a cloud.

*Takva-viye*, the path where we have no robbers or thieves (for causing to go elsewhere thieves—*Sayana*).

6. *Asiram*, repeated twice with two meanings :

(i) the nourishing milk etc. पोषम्. (ii) the wholesome and nourishing—समन्तात् पोषम्—*Daya*. *Sayana* gives two meanings: (i) milk, (ii) *ghṛta* or clarified butter, both being material of oblations and the like.

## Hymn-135

*Satinibhih*, an army with hundreds of brave soldiers (*Daya*); *sahasrena niyuta* etc., the army with thousands of horses and hundreds of soldiers. Numerical figures represent indefinite large numbers.

2. *Pariputa adribhih*, purified by effusion. (Soma is purified by straining through *Kusa* grass).

*Pari kosam arsaṭi*, it goes to the ladle, as it were, in place of a receptacle (*Sayana*).

3. *Sarasmin surye saca*, the offering is simultaneous with sunrise (*Sayana* and *Wilson*).

4. *Candrena*, by gold (*Nigh.* 1.2).

*Vayava radhasa agatam, indrasca radhasa a gatam*—*Dayananda* interprets *vayu* as the killer of vicious people; and *indra* as electricity. *Radhasa*, means to attain the objective. The repetition indicates the pairing in two ways; (i) *Indra* and *Vayu*; and (ii) *Vayu* and *Indra*.

5. *Marmrjanta*, intensely cleaned with care (प्रत्यन्तं मार्जयन्तु शोधयन्तु—*Daya.*); as the groom rubs down; have strained, cleaned and rubbed. (*Sayana*).

*Vajinam*, one with good speed (*Daya.*); *asumatyam*, going quick; like a quick horse going quick (*Sayana*).

Second *vajinam* has been interpreted by *Dayananda* as बहुशुभलक्षणान्वितम् i.e. one possessing numerous good qualities.

6. *Ayansata*, (i) should give. (ii) should receive—(*Daya.*).

*Pavitram*, the filter, the purifier; usually applied for *kusa* grass, which is used for filtering the *Soma* juice.

*Ati romanyavyaya somaso atyavyaya, romani*,, hairs; *avyaye*, unexhausted, not subject to deterioration or destruction; *somasah* owes prosperity; second *avyaya* such pleasures which are lasting (*Daya.*).

According to *Sayana*, in the first place, the *Soma* juices having gone through the unclipped hairs, or (प्रव्यया = प्रवि + मयानि, made from the sheep). Sheeps' wool; fall into the vessel that receives them; (ii) in the second place, प्रव्यया is said to bear its ordinary meaning, unexpended, unexhausted.

7. *Gacchatam*, in both places (*Daya.*).

*Adhvaram*, (i) virtuous characters like non-violence etc., (ii) noble deeds and sacrifices, *yajna* (*Daya.*).

8. *Asvattham*, religious fig tree, like the *pippala*, (*Daya.*); but *Sayana* translated it as पर्वतादि व्याप्ति प्रदेशे स्थितम्; one found spread through mountains etc.

*Na upa dasyanti dhenavah*--*na apadasyanti*; *upadas*=infirm or wasted (*Sayana*) by sickness (अपन्ति-*Daya.*); *apadas*, to be carried by thieves.

*Dayananda* gives two meanings of *dhenavah* : (i) cows, (ii) speech or *vani* in plural (वाण्यः).

9. *Agiraukasah*=*agira*+*okasah*, अगिराःशोकः, the place of stay of the non-manifested speech; having no dwelling by speech. They are not brought to a stop by abusive speech (*Sayana*).

*Hastayor durniyantavah*, difficult to be checked by both hands (by physical forces); they are not to be deterred by words, or by pulling up the reins from coming to the sacrifice (*Sayana*).

### Hymn-136

For the verse 3, see Nir. II. 13.

1. *Ta Samraja*, the two (तौ) shining with great lustre (सम्प्रगजेदे) *Daya*; thoroughly shining (*Sayana*).

*Mṛl-yat'bhyam*, (i) like those who give happiness. (*Daya.*); (ii) along with such parents who bestow happiness.

2. *Rasmibhih caksur bhagasya rasmibhih*--*Rashmibhih* (i) by the rays at both places (*Daya.*).

*Bhagasya*, of the wealth; or of the sun. (*Daya*).

3. *Dive dive*, every day (at both the places).

*Yatvat' janah*, (i) the one with a hand of diligent workers, (ii) daring persons and the like (*Daya*). Also animator of mankind, by whom man are being impelled to exertion or incited to the discharge of their respective functions (*Wilson*).

*Aryaman*, judicial head (*Daya.*). According to *Sayana*, it may imply one by whom the irreligious, or those not performing worship, may be cast into the infernal regions (*naraka*).

4. Abhagah, (i) with entire resplendence (ii) with entire prosperity and good fortune (*Daya*).

5. Anhasah: (i) from vicious acts, (ii) from sins. (*Daya*).

Vratam, (i) noble virtues (ii) noble determinations.

6. Varunaya midhuse sumrlikaya midhuse varunaya—For the one with superb virtues.

Midhuse, (i) for the one who impregnates with noble qualities, (ii) for the one who provides happiness to others (*Daya*).

Sayana separates the first attributive form from Varuna, and applies it to Rudra, the showerer of desired benefits; the two next words he applies equally to Mitra, Varuna and Rudra.

### Hymn-137

1. Matsarah—Repeated twice meaning (i) exhilarating, and (ii) envious.

Gavasirah=*go*+*asirah*=surrounded by (i) sense-organs like, (ii) rays (*go*=cow, sense organs and rays, —*Daya*.) and also food mixed with milk.

2. Dadhyasirah—(i) Foods mixed with curd and (ii) like foods containing curd.

Mitraya, for the friendly; *varunaya*, for the venerable and *rtaya*, for the truthful behaviour (*Daya*).

3. Duhanti adribhih: (i) Milking out with stones (expressing the Soma juice with pressing stones), (ii) milking out along with clouds.

Sutah, effused out, pressed out, refined.

### Hymn-138

For verse 4, see Nir. IV. 25.

1. Tavasō na tandate: *Tavasah*, of the strength; *tandate*, destroy or leave.



**Makha**—(i) Those who have acquired knowledge, (ii) those living like *yajna*, or sacrifice. (*Daya*). According to Sayana, (i) *makha* = *Yajnavan*, having or receiving sacrifice, who thereupon confers the boon the sacrificer solicits. Thus *manah ayuyuve*, 'mixing with' or assenting to his thoughts or mind. In the reiteration, *makha* is considered to be put for *makham*, objective case, the sacrifice, with which Pusan mixes, or is present at, until completed.

2. **Ustro na**, like a camel; as a camel bears a burden.

**Dyumminah krdhi**, make them possessed of wealth, approbation, or reputation (यमस्त्विनः प्रसस्तकीर्तिमतः—*Daya*).

3. **Bubhujire**, enjoy.

**Sari bhava**, be famous and well known, be our leader; be ever accessible to us.

4. **Ajasva**, pertaining to one where we have goats and horses both (*Daya*); he who is drawn by goats or has goats for horses. "Be near us, O goat-teamed one, gracious and bounteous". (Nir. IV. 25).

### Hymn-139

1. **Srausat**—Dayananda translates it as the offerer of the substances constituting oblations (हविर्दत्ताम्). The word does not occur anywhere else in the *R̥gveda*. In ordinary use, this word is an exclamation uttered when the butter is poured upon the fire, on the altar, as an offering to the gods. Sayana translates *astu srausat*, as "may there be a hearing of this hymn", or "may Agni or other deity be a hearer".

**Dhitayah**, occurs twice: (i) fingers; (ii) the upholder (*Daya*).

**Nabha**, the navel; the centre of attraction (मध्यभागमाऽऽकर्षणे—*Daya*). Sometimes, the *yajna* or sacrifice is called the navel of the world (यज्ञमाहुर्मुवनस्य नाभिः).

**Vivasvati**, shining; in the solar corona (*Daya*); in the sun.

2. **Svena manyuna**, by one's own wrath or anger (*Daya*).

**Svebhiraksablihi**, by one's own (i) sense organs. or (ii) conscious-

ness. (स्वकीयेरिन्द्रियैः or स्वकीयैः प्रज्ञानैः—*Daya*).

3. *Hiranyaye rathe dasra hiranyaye*, *hiranyaye rathe* is golden chariot; *dasra*, the dispeller of pain. Sayana gives two interpretations of *hiranya*—(i) *madhu--purna* or rich in sweetness, and in consistence with it, he translates *prusayante pavayah*, as “the circumferences of the wheels distil (घरन्ति स्रवन्ति), or scatter honey as they revolve”. In the reiteration, he proposes to render it by “pleasing, heart delighting.” *Pru-sayante* = मधूनि स्रवन्ति, or scatter honey; *pavayah*, चक्राणि or wheels (*Daya*).

4. *Divistisu*, twice repeated in the sense (i) in the space; in the space routes, (ii) in the heavenly behaviours (*Daya*).

*Anjasa sasata rajah*; *rajas*=water (Udaka) metonymy for rain (*Sayana*). Dayananda gives two meanings: (i) world, लोकम् (ii) dignity or ऐश्वर्यम्.

5. *Sutasah udbhidah*—*Sutah*, composed (निर्णीत), effused; *udbhidah*, coming out of the earth, breaking forth. (*Daya*).

*Agahi*, do come.

7. *Yajniyebhyah*, (i) by persons adept in the technique of *yajna*, (ii) worthy of the *yajna karma* (both almost the same)—*Daya*.

*Saca*, the helper or sympathizer.

*Angirobhyah*, to those who are adept in the vital sciences; *dhenuh*, cow and speech. Sayana quotes a legend in this connection: The Angirasas having propitiated the gods, solicited the gift of a cow; the gods gave them the cow of plenty, but they were unable to milk her, and applied to Aryaman, who drew from the cow milk convertible to butter for oblations to fire (*Wilson*).

*Esa tam veda me saca*—He knows her along with me, and Sayana adds to it “either I, Aryama, or I and Aryama know her.” (Why?—not known; it is conjectural as Wilson remarks).

8. *Uta jarisuh, ma uta jarisuh*, twice repeated. *Jarisuh*—(i) the spoiled ones, (ii) may not be spoiled.

*Yat ca dustaram*—Here *dustaram* is the strength to get over

troubles and pains.

**Ghosat**, from the sound; from speech (Nigh. I. 11); also sounds, noises (*ghosah*); and by metonymy, those who utter them, men or cattle.

9. **Dadhyān**, see I. 80.16; 116.12.

For **Priyamedha**, **Kanva**, **Atri** and **Manu**, see earlier notes.

**Priyamedha** : I. 45.3; 4; 139.9; VIII. 2.37; 3.16; 4.20; 5.25; 6.45; 8.18; 32.30; 69.8; 87.3; X. 73.11.

**Kanva** : I. 36.10; 11; 48.4; 112.5 and others.

**Atri** : I. 112.7; 116.8; 117.3; 118.7 and others.

**Manu** : I. 36.19; 80.16; 114.2 and others.

A person with loving intellect is *priya-medhah* प्रिया मेधा प्रज्ञा, यस्य सः—*Daya*.)—a common name, not a proper noun. A man of wisdom is **Kanva** (मेधाविन्); the enjoyer of pleasure or happiness is **Atri** (सुखानामता); a rational or thinking beings is **Manuh** (मननशीलः). *Name gira*, homage to speech (वाणी).

10. **Venah**, the person with aspirations (कामयमानः); *uksabhih*, in the company of great persons (*Uksa*=great, Nigh. III. 3).

**Puruṣarebhih**, by the person having many excellent qualities (पुरुषो बहुवो वारा वरितभ्या गुणाः येषां तैः—*Daya*.); *aravinda*=water (उदक, Nigh. I. 12).

11. **Ekadasa**, eleven i.e. (i) ten *pranas* and the eleventh, the soul or *jivatman*, and again (ii) ten organs and mind (*Daya*). Also eleven in heaven, eleven on the earth, and eleven in the mid-air.

## Hymn-140

1. **Dhasim**, food, the supporter of life, (Nigh. II. 7, *anna*).

2. **Dvijanma**, two-fold generated, a *dvija* or twice-born (**Brahmana**, **Ksatriya** and **Vaisya**), the first birth from mother's womb and the other from the preceptor after the sacred thread ceremony. Also it refers to fire, either as produced by attrition from the two sticks, or in the first instance by attrition and in the second from consecration for sacrificial use. (मपनेन and पाद्यानसंस्कारेण—*Sayana*).

**Trivydannam**, triple food: clarified butter, *purodasa* (cakes fried in butter), and Soma juice (*Sayana*); the food, inspiring for acquiring knowledge; noble selfless actions, and love and dedication towards God; i.e. *jnana*, *karma*, and *upasana*—*Daya*.

**Jagddham** *Im punah*, the same stuff (or type of food) eaten repeatedly, or rennovates what has been eaten (i.e. the same articles offered annually—*Sayana*).

**Vaninah**, forest trees or waters (*vana*—water or *udaka*, Nigh. I. 12).

**Ava**—*asyena*, by mouth (*Daya*. and *Sayana*).

**Anyasya**, of the other (*Daya*.); of the oblation (*Sayana*); or with the mouth in one form (or sacrificial fire), he receives the oblation through tongue of another; that is, the ladle of the ministering priests; in another form, that is, the fire that burns forests (*davagni*), he consumes the trees.

3. **Trisu cyutam**, readily fallen down (त्रिस्रं पतितं, *trisu*=*ksipra*, readily, with speed, Nigh. II. 15).

4. **Raghu-druvah**, going lightly (*Sayana*); the procurers of sweet and tasty foods (ये रघून्मात्स्यदनीयान्गन्धानि द्रवन्ति—*Daya*.).

**Kṛsna-sitasah**, black-pathed or dark-tracked (*Sayana*); agricultural track of ploughshare (*Kṛsna*—*kṛsi-sadhini*, pertaining to agriculture, *sita*=furrow or track of ploughshare—*Daya*.).

**Juvah**, quick, speedy (जवन्तः—*Daya*.).

**Asamanah**, not with one mind (*Daya*.), not same-minded, some going east, some west; or it may mean of different colours.

**Ajirasah**, graceful, one with refined manners (*Daya*.), moving (*Sayana*).

**Raghusyadah**, light-gliding.

**Vatajutah**, wind-impelled; those who move with speed like wind.

**Asavah**, pervading; pervading in good characteristics (*Daya*.).

**Mumuksvah**, aspirers of liberation (*Daya.*); giving liberation (*Sayana*).

6. **Patnih**, the one that sustains (पालयितोः—*Sayana*); the ladies participating in the *yajna-karma* (*Daya.*). *Sayana* conjectures that here *patnih* represents bushes, timber, who cherish Agni (the fire); or even cows

8. **Agruvah**, the foremost in category (प्रथमस्याः—*Daya.*); also fingers; (*agruvah kesinih*) those that are in forefront; or crooked or curved like fingers. *Kesinih*, young girl with charming hair (*Daya.*).

9. **Tuvigrebhah satvabhiv viyati**, proceeds with resounding existences; he goes variously with living beings, sounding loudly, or going quickly; accompanied by the cries or the flight of animals when he sets fire to forests.

**Tuvigrebhah**, with loud sounds (*Daya.*).

**Satvabhiv**, with animals (*Daya.*).

**Syeni**, the female eagle or hawk.

**Padvate**, bi-peds and quadrupeds; that which has feet (*Daya.*).

12. **Rathaya navam nah grhaya**, *rathaya*, means of transport on rivers and seas (*Daya.*); *navam*, large boats (*Daya.*); or to our carriage-house; *grha* is an asylum of the needy or of the priests (*Sayana*).

**Navam nityaritam padvatim**, boat ever fitted with oars; boat is the *yajna* or sacrifice; the oars etc. are the priests; materials are the fuel and apparatus, and the feet are the divinities, the prayers and offerings.

**Ratha**, a means of transport, here a boat.

**Aritra**, apparatus for measuring the depth of the sea (स्तोतस्मनाभि जलमाग्नीर्यंपरीक्षकणि यस्यां ताम्—*Daya.*).

13. **Dyava-ksama**, heaven and earth; *yavyam*, barley-fields; *isam*, grain, food; *varam*, jewels etc.; *arunyah*, dawns (*Daya.*).

### Hymn-141

1. **Balittha**, *bal+ittha*, enlightenment or truth, its halo.

2. **Pr̥ksah**, worth of inquiry (*Daya*.); **पक्व-साचक** or the perfecter or digester of food (*Sayana*).

**Vapuh**, handsome appearance; having body; the cause of the growth of body (*Sayana*).

**Sapta-sivasu**, pertaining to seven processes or factors of advantage; with *mat̥rsu*, seven auspicious mothers or the rains fertilizing the seven *lokas* or worlds (*Sayana*).

**V̥ṣabhasya**, pertaining to the cosmic *yajnas* which bring rainfall (*Daya*.); pertaining to the showerers. *Asya v̥ṣabhasya dohase*, *Sayana* refers to an allusion intended to the rays of the sun. Earlier, we have referred to the three forms of Agni; terrestrial, maturative or digestive fire, or as the electrical or ethereal element, or lightning in the *antariksa* or firmament. Here he is identified with solar fire, or the sun in heaven or as the solar rays, which in the hot season milk, as it were, the earth by the evaporation of its moisture, which is thus conveyed to the solar region, where it is transferred to the clouds, and in due season descends again in rain (*Wilson*).

3. **Budhna**, *antariksa* or inter-space.

**Mahisa**, great or big (Nigh. III. 7).

**Savasa**, by force ((**सत्त्वान्**,—*Daya*.), or by bodily strength applied to attrition as producing fire.

**Matarisva**, breaths or vital forces.

4. **Pr̥ksudhah**, exceedingly hungry for enjoyment (*Daya*.); expects or desires to be consumed (*Savana*).

**Damsu**, in control (**दम्** = **क्षु**), or in teeth.

**Yavisthah**, the youngest; young in all respects.

**Pituh paramat**, from the excellence of the sacrificial or the other nutriment.

Pituh from *pit̥r*, which is figuratively the *garhapatya agni* from which the fire is taken, *niyute*, to the *ahavaniya* (*Sayana*). Flames of fire are its teeth (*damsa*).



6. *Bhagam iva*, like the prosperity (*Daya*.); according to Sayana, a great prince; may also be the sun (*aditya*) (*Wilson*).

7. *Hvarah*, crooked, crookedly behaving.

*Vakva*, the speaker, very much-talkative (बहुवक्ता).

*Anakṛtah*, unrestrained, not obstructed (न निवारितः—*Daya*.).

*Jaranah*, praises (स्तुतिः).

8. *Angebhir arusebhir iyate*, by limbs, or flames, having motion (*arusebhih*, by the red ones, i.e. by flames).

*Vayah*, normally birds; all creatures having mobility, beasts, birds and the like.

9. *Agne*, vocative of Agni, venerable, learned; *varunah*, best, most venerable.

*Dhṛtavratah*, pledged to accept, and adopt truth; *mitrah*, friend, kind to everyone; *aryaman*, law-abiding, and law-dispensing, a judge; *sudana-vah* generous in giving; *nemih*, the circumference of a wheel; *aran*, spokes.

10. *Devatatim*, God, the highest deity.

*Mahiratna*, most valuable and attractive in noble qualities; *ratnam*, attractive, means for acquiring knowledge (*Daya*.).

11. *Rayim*, riches; *svartham*, capable of yielding good fruit; *damunasam*, capable of maintaining control; *bhagam*, prosperity; *daksam*, clever and skilful; *dharnasam*, clever in acquiring and possessing knowledge etc; *rte*, in truth.

*Ubhe janmani*, in the two lives, the present one and the preceding (*Daya*.).

## Hymn-142

For verse 10, see Nir. VI.21.

Like the hymn 13 of book I, this hymn 142 is also called the *Apri Sukta*, being addressed to a variety of *devatas*, or divinities, called

*apris* or Agni in personification. (Dayananda does not call them *Apri* hymns). Many of the expressions of the two hymns, 13, and 142 are identical, and the difference arises chiefly from the difference of metre, which in hymn 13 is *gayatri* but in the present one *anustubh*. There are 12 verses in the earlier hymn, and 13 in the present one.

3. *Trira* (त्रिः+रा), three times; he comes thrice, or he thrice bestows rewards, (or it refers to three daily sacrifices); *madhva*, with honey or sugar.

6. *Mahi*, earth (Nigh. I. 1), or speech (Nigh. I.11).

7. *Yahvi*, born of the causal form. (कारण-सूत्र, *Daya*.).

*Matara*, the measurer; one who plans and draws out the project.

8. *Mandra-jihva*, the one with notable tongues; the two flames that give delight.

9. *Ila*, *Saravati* and *Mahi*, see earlier references.

*Ila*—I. 13.9; 31.11; 40.4; 48.16; 128.7; 142.9; 186.1; 188.8; II. 1.11; 3.8; 31.4; III. 1.23; 4.8; 5.11; 6.11; 7.5; 11; 15.7; 22.5; 23.4; 5; 24.2; 27.10; 29.3; 4; 53.1; 54.20; 55.13; 59.3; IV. 2.5; 50.8; V. 4.4; 5.8; 41.19; 53.2; 62.5; 6; VI. 10.7; 52.16; VII. 2.8; 3.7; 16.8; 44.2; 64.2; 65.4; 102.3; VIII. 31.4; 32.9; IX. 5.8; 62.3; 108.13; X. 1.6; 36.5; 70.8; 91.4; 94.10; 110.8.

*Sarasvati*—I.3.10-12; 13.9; 89.3; 142.9; 164.49; 188.2; II. 1.11; 3.8; 30.8; 32.8; 41.16; III. 4.8; 23.4; 54.13; V. 5.8; 42.12; 43.11; 46.2; VI. 49.7; 50.12; 52.6; 61.1-7; 10; 11; 13; 14; VII. 2.8; 9.5; 35.11; 36.6; 39.5; 40.3; 95.1; 2; 4; 5; 96.1; 3; VIII. 21.17; 18; 38.10; 54.4; IX. 5.8; 67.32; 81.4; X. 17.7; 8.9; 30.12; 64.9; 65.1; 13; 75.5; 110.8; 131.5; 141.5; 184.2.

*Mahi*—I. 8.8; 13.9; 22.13; 102.7; 117.19; 131.1; 142.9; 157.1; 164.33; II. 33.14; III. 31.3; 13; 61.7; IV. 14.3; 41.5; V. 5.8; 41.15; 43.8; 47.1; 81.1; VI. 45.4; 66.3; VII. 15.14; 56.4; VIII. 25.3; 40.4; 46.33; IX. 5.8; 86.44; X.60.9; 77.4; 85.2; 92.4; 96.10; 101.9; 133.7.

10. *Nabha*—*nabhau*, in the centre; it refers to rain; Sayana regards *Tvastṛ* as personified electric fire or lightning, in which capacity, he is the sender of rain.

11. *Vanaspati*, the fire or Agni or the sacrificial post, *yupa*, from

its being of timber (*Sayana*).

12. *Gayatra vepase*, in the form of *gayatra*, according to *Sayana*, a name of Indra. *Gayatram* is the protection of one that sings. *Gayatra vepase* is "गायत्रं गायन्तं ज्ञापयामां वेपो ह्यं यस्मात्, तस्मै"—*Daya*.

13. *Savaha-kṛtani*, with the utterance of the syllable *SVAHA*, also the performance of a rightful action (*Daya*). The personification of *agni* is, however, *syaha*, as one of the *Apris* (*Wilson*).

### Hymn-143

For verse 4, see Nir. IV.23.

1. *Apam napat*, grandson of water. For this, a few of the references are I. 23.6; 122.4; 143.1; 186.5; II. 31.6; 35.1-3; 7; 9; 10; 13; III. 9.1; VI. 50.13; 52.14; VII. 34.15; 35.13; 47.2; VIII. 19.4; X. 8.5; 92.13.

*Dayananda* translates "*napat*" as the one not falling, not getting degraded (यो न पतति स:); *apam* is, of course, of waters.

How *Agni* is the grandson of waters (*apam napat*) has been thus explained: vegetable substance are the progeny of rain; and fire is the progeny of vegetation like timber or fuel.

2. *Matarisvane*, for the wind in the mid-space; this has to be fanned into flame; of, स्वमन्त्रे प्रपद्ये मातरिस्वन आविर्भव (I.31.3) be first manifest, *Agni*, to the wind.

3. *Na rejante*, desist not, flicker not (कम्पन्ते,—*Daya*). They do not move, or are-moved in burning, maturing and the like.

*Bhatvaksasah*, persons possessing the strength of enlightenment. (*Daya*). *Tvaksa* is strength or force (Nigh. II. 9).

4. *Bhrgavas*, those who dispel ignorance with knowledge, such learned persons (विद्ययाऽविद्याया भञ्जका विदारका विद्वांसः,—*Daya*.)

7. *Akrah*, that one which could not be dominated by others (derived from  $\sqrt{kram}$ , to go, and hence *akranta* or *anukranta*, not surpassed or exceeded by—*Sayana*).

### Hymn-144

1. *Ninsate*, kisses, *dhama prathamam hi*, which first kisses his

dwelling; which are the first to present oblations.

2. Svadha, water (Nigh. 1.12).

3. Savayasa, two of the same age (also in the verse 4—*dva savayasa*). The two refers to husband and wife, associated in the performance of *yajna*; (or two pupils of the same age,—*Daya*.).

Samayansta sarāthih, as a charioteer gathers; *rasmin*, reins (of a horse). (Streams of butter, spreading like rays—*Sayana*).

5. Vrisah, by transposition of letters *vasya* (वस्य) became *vrah* (वः) (*varna-vyatyaya*) *Daya*.; *prajah* or progeny.

### Hymn-145

1. Iyate, and *nu-iyate*, he proceeds; he goes, (प्राप्नोति, and goes or attains quickly—सद्यः प्राप्नोति—*Daya*.); or is gone to or worshipped (सेव्यते—*Sayana*).

Tasmin santi pra' sisah tasmin istayah, in him is the power of restraining or controlling; he is able to accomplish what may be affected (*isti*, sacrifice or enjoyment—*Sayana*; good company—*Daya*).

2. Na mṛsyate prathamam na aparam vacah, nor endures a rejoinder; he is never vague or indefinite regarding the first, nor the subsequent one—*Daya*.).

3. Vacansi, words (speech) in the question form (*Daya*.): *rabhah*, great; a great person (*Daya*.).

4. Sv intam, one with matured experience (स्वान्तं-घ्नान्तं, परिपक्वज्ञानम्, a case of transposition of *ta* and *va*—*Daya*.).

Tatsara, approach in a crooked way (*Daya*.), from सर, to go; *yujyebhih* is that as may be joined with. (*Sayana* provides several interpretations: as being joined with abilities; that may be associated with their objects; also Wilson; or with energies fit to be connected with their consequences; or with his horses to his car).

5. Vanarguh mṛgah, moving or staying in a forest, the wild animals.

## Hymn-146

1. Trimurdhanam, the three-headed; with the heads capable of dealing in the best, ordinary, and worst circumstances (*Daya.*).

Saptarasmin, seven-rayed, with rays of enlightenment pertaining to seven metres (Gayatri etc.), or the seven worlds (*bhuh*, etc.) *Daya.*: seven colours of solar spectrum.

According to Sayana, three heads are the daily sacrifices or three household fires (*garhapatya*, *ahavaniya* and *daksina*), or the three regions, heaven, earth and mid-air. The seven rays are seven flames of fire (Kali, Karali, Manojava, Lohita, Dhumravarna, Visvarupi, Visvaruci), or *rasmi*, ordinarily a ray, may be used in the sense of rein or measure, when it may allude to the seven Vedic metres.

3. Samanam vatsam, two calf-like day and night; or heaven and earth (*Daya.*); *abhi sancarati*, both cordially moving together; two well-disposed milk-cows (either the institutor of the rite and the priest; *yajamana* and *purohita*; or *yajamana* and his wife). The calf or offspring is *agni*.—*Sayana*.

Ketan, impressions or knowledge (बोधान्—*Daya.*).

## Hymn-147

For verse 2, see Nir. III. 20.

Yavistha, most prominent amongst youngs; *mamhishthasya*, of the most intelligent. For this also see Yv. XII. 42.

Piyati *two anu two gr̥nati*, one half reviles (demons) one half praises (gods); *tvah* and *nemah* are synonyms of half (नेमे देव नेमेश्वरः; here *neme* means half; Maitr. Samhita II. 9). Also (नो नेम इत्यर्धस्य—Nir. III. 20.

*Tvah*, the other one (द्वितीयः, *Daya.*). The verse also occurs in Yajurveda, XII. 42.

3. *Andham mamateyam*, the blind sons of Mamata. Sayana refers in this connection the Pauranik legend of the birth of Dirghatamas from Mamata, the wife of Utatthya; the persons are obviously allegorical and in the text, there is no hint to the legend. According to Dayananda, *mamata* is *praja*, the people or progeny; *andham*, the ignorant one; blindness is of nescience.

**Dirghatamas**, means long darkness: *mamata* is mine-ness or selfishness also.

**Aghayuh**, one desirous of vicious or sinful acts—*Daya.*; *dvayena*, by the two sorts of actions (*Daya.*). Wilson regards in this verse a reference to an allusion to the use of maledictory prayers or imprecations.

5. **Dvayena**, by the types of actions, teaching and preaching (or instructing)—*Daya.*

### Hymn-148

1. **Vapuse**, for the form (*Daya.*); for the accomplishment of sacrifice or of its object (*Sayana*).

2. **Karoh**, of the one adept in technology.

3. **Su=su** (सु=सु) (*Panini* VI. 1. 70); *raharanah*=*raharanah* (रारहानाः=रारहानाः) (*Panini* V. 1. 7). *Pranayanta*, this alludes, according to *Sayana*, to a especial part of ceremony; the solemn conveyance of fire from the *garhapatya* (or household), to the *ahavaniya* or sacrificial fire.

### Hymn-149

1. **Dan**, दान, the donor (the Vedic exception).

2. **Nabhanyah**, नभस्यो वायुः one that exists in space, i.e. wind (*n* on account of the transposition of letters, *varna-vyatyaya*). See Nigh. I. 4.

4, 5. **Dvijanma**, the one born of the two (space and air—*Daya.*); from the two pieces of stick, from attrition; or from the two (earth and heaven); this refers to the terrestrial fire or *agni*.

### Hymn-150

For verse 1, see Nir. V. 7.

1. **Simya**, by actions (Nigh. II. 1). I, who am a liberal giver, invoke thee along. *Arik* means an unfriendly person (*amitra*); it is derived from  $\sqrt{\text{rik}}$ , to injure. The master, i.e. *isvara*, is called *arth*, also from the same root. Having seen that oblations offered to other deities are sacrificed in fire, the seer declared, "as in the cavity of some great well," i.e. as in the opening of some great chasm, Nir. V. 7.



Todasya, the teaser; a tormentor; one who creates trouble; a tyrant, (द्वयस्य,—*Daya*.).

Dasvan, the liberal giver (दास); *arih*=master; *mahatah todasya*, of great well; also of a great teacher or a mighty master. *Sarane*, in the cavity; in the dwelling (सर्वे, गृहे, in the house—*Daya*.).

The verse occurs in the Samaveda (verse 97) also.

*Arih* is also *arta* (a servant) according to Sayana: 'since I, *agni*, going verily into thy presence for the purpose of conveying oblations, I am a servant'. We can render it as; "I take shelter in thee, as a servant does in his chief master's house (or a pupil in his preceptor's abode)."

3. *Candrah*, the rejoicer of all, माह्लाकारकः, (*Daya*.), or the moon. See the Chandogya Up: 'from *pitr*s to the *akasa*, from the *akasa* to the moon; this is Soma the king' (V. 10.4). See also Prasna Up. V. 4; Mundaka I. 2. 5. 6.

## Hymn-151

For verse 7, see Nir. VI. 8.

1. *Mitrasah na*, as a friend (*Daya*.). *Simya*, by action (Nigh. II. 1). *Mitra* may refer to the fire of firmament, i.e., lightning also.

2. *Purumidhasya*, of the one, consecrated with many noble virtues. *Sominah*, of the one possessing abundance and prosperity (*Daya*.); abundantly flowing. The traditionalists erroneously regard *Purumidha* a prince.

3. *Janma rodasyoh*, your (of you two) birth from heaven and earth. *Vam*=*yuvam*, you two; *vrsana*, showerer of knowledge (or benefits)—*Daya*.

4. *Divo brhato daksam a bhuvam gam na dhuri upayunjathe apah*: you to join the work (*apah*, Nigh II. 1), able (to support the burthen) of heaven, and applying to all creatures, as a cow to a load (*Wilson*), or in other words, as the cow is able to bear a burthen suited to her bodily strength, or it may allude to her ability to give milk. etc. (*Sayana*).

7. *Accha*, in the best manner (*nipatasya ceti dirghah*—*Panini* VI. 1. 135), *accha* (अच्छ) has become *accha* (अच्छ).

9. Mahinam, most venerable, महिन्तपूज्यम्; (*Daya.*); great (Nigh. III. 3).

Panayah, the traders (व्यापारिणाः); businessmen; *asuras* (*Sayana*).

## Hymn-152

1. Pivasa, robust, stout, fat, (पुलानि—*Daya.*); (as an epithet of *matarisvan*—*Wilson*), or untorn (as an epithet of *vastrani*); also intense radiance.

2. Etaccana tvo esam=एतयोर्मध्ये त्वमचन एक एव=one of you two (*Sayana*); any of you (*Daya.*). *Trih-asrim*, (i) acquired through the three agencies of speech, thought and actions (*Daya.*); triangular one (*Sayana*); (ii) *Catuh—asrik* acquired through four Vedas (*Daya.*); quadrangular one (*Sayana*). According to *Sayana*, he who has a quadrangular weapon kills him who has a triangular weapon; i.e. the one with a superior weapon (अधिकायुधवान्) gains victory over the one possessing an inferior weapon.

3. Apad, the dawn, the one without a foot, footless; the integrated knowledge, the knowledge without divisions (*Daya.*). Dawn is so called as it does not move by its own feet or steps, but as depending upon the motion of the Sun.

4. Jaram kaninam, the lover of the maiden (कामयमानानां वयोहानिकारकम्, —the age depriver of the loving one—*Daya.*).

5. Acittam brahma yuvanah, Brahma=food and wealth (*Daya.*), *yuvanah*, young; *acittam*, without life (*Daya.*); connecting the inconceivable mystery (*Wilson*); *acittam*, not an object of mind or thought (*Sayana*); *brahma*, the act of which the nature is declared very great (*Sayana*).

6. Sasmin=*svasmin*; in the Vedic usage, there is a disappearance of *va*=well-filled.

Udhan=*udhani*=in the udders (दुग्धधरे—*Daya.*).

Pitvo bhikseta, let him beg of food (*pitvo*=of food).

Vayunani, actions, to wisdom or learning.

**Mamateyam**, the son of Mamata, or attachment (self-possession).

7. **Vavṛtyam**=*varttayeyam* (Vedic exception ववः वृत्:). *Sūpara*, well across, let the rain be carrying us well across, or to the completion of our duties by causing the growth of grain, to be used in *yajnas*.

### Hymn-153

For verse 4, see (Nir. IV. 19).

2. **Prastutir vam dhama na prayukthi ayami**—the previous purpose of praising you is not the fulfilment, but I come to your abode well attached (*Wilson*—literal).

**Mitra-varuna**, two friends; teachers and preceptors (*Daya*).

**Vidathesu**, in the disciplines of knowledge. *Surih*, learned.

4. **Dan**=*dadān*=giving (vedic exceptional usage—दणो दणुः).

**Vitam patam payasah usriyayah**—eat, drink of the milk of the cow; eating refers to curds and butter. (*vitam*=eat; to pervade, व्याप्नुवन्, —*Daya*).

### Hymn-154

For verses 2 and 6, see Nir. I.20 and II. 7 respectively.

1. **Parthivani**, belonging to earth; Sayana includes all the three worlds in the word *pṛthivī* (lower middle and upper)—See Yv. V. 18.

**Parthivani rajamsi**, particles of earth; *rajamsi*=worlds, लोकाः; also dust.

**Viśnoh**, of all pervading Lord.

**Vicakramanah tredha**, thrice (or in three ways) traversing; going in the three regions, as Agni (on the earth), Vayu (in the midspace) and Aditya (or sun, in heaven).

2. **Mṛgah**—wild beast. गिरिष्ठाः=गिरिस्थः, residing in hilly regions; *bhīmah kucarah*, wild and fierce, roaming everywhere. This refers to a lion; *gīristhah* also means one dwelling in prayers.

As a fierce animal roaming everywhere, haunting the mountains. *Mrgah* is derived from  $\sqrt{\text{mṛ}}$ , to go. *Bhimah*, fierce: of whom all are afraid (विस्मत्). (*Bhismah* or *dreadful* is derived from the same root also). *Kucarah* means 'one who moves in a crooked manner'. When it is an epithet of a deity, it means, "where does he not go?" *Giristhah*, haunting the mountains, living in mountains. *Girih* means a mountain; it is raised (Nir. I. 20).

3. *Giri-ksite*, here *giri*, is mountain or cloud; one who dwells in a mountain is *giriksit*; one who abides in high places.

*Tribhiih*, the aggregate of three, *pṛthivī*, *jala* and *tejas* (earth, water and light) or three periods of time (past, present and future) or three qualities (*sat*, *rajas* and *tamas*—*Daya.*).

5. *Priyam abhi pathah*, his favourite path, the firmament (Nir. VI. 7).

*Visnoh parame pade*, also *vṛsnah paramam padam* (वृष्णः परमं पदम्)—(verse 6)—The highest step of the wide striding *Visnu*.

6. See Nir. II. 7.—We long to go to those regions of you two, where are rays (many-horned) having a large number of horns. The word *bhūrī* is a synonym of *bahu* or many, so called because it produces much. *Sṛnge* (horn) is derived from  $\sqrt{\text{śṛ}}$ , to rest, on, or from  $\sqrt{\text{śṛ}}$  (to stay), or from  $\sqrt{\text{śṛ}}$  to destroy; or it is so called because it grows up to protect, or it comes out of the head. *Ayasah* means nimble. There shines forth brightly the highest step, i.e. the loftiest step, of the wide-striding, i.e. of the great-paced *visnu*. *Padah* (foot) is derived from  $\sqrt{\text{pad}}$ , to go, when it is placed down, (the same word in the neuter gender) means a foot-step. The word also signifies a quarter of division from the analogy of a quadruped; and other quarters from the analogy of the *pada* (पद) of division (Nir. II. 7).

The verse occurs in Yv. VI. 3 also with some difference of reading; and for *avabhātī* (अवभाति), we have in the Yajurveda *avabhāri* (अवभाति) (an interchange of *r* and *t* which is permissible in the Veda).

## Hymn-155

2. *Kṛsnoh astuh*, on fire, the scatterer (of good things), or the disperser of enemies. *Astuh*, अस्तुः, scatterer, *Daya.*

Indra-visnu, a pair of lightning (or electricity) and the sun, or teacher and preceptor. (*Daya*).

3. *Dadhati putro varam param pituh nama tṛtiyam*: The son of the father has an inferior name or that of grandson; a superior or that of son; and a third, which with respect to them is that of father. The ecclesiastical meaning is, that oblations, ascending to the solar region, nourish Indra and Vishnu, as the two of the Adityas, or forms of the sun, who thereupon sends down the rain, whereby the earth is rendered fruitful, and the generations of man are sustained, whence fathers, and sons and grandsons, are successively engendered (*Wilson*).

5. *Tṛtiyam asya nakih*, but he apprehends not the third; his path on earth and in the midspace is visible, not so in the heaven.

*Vayascana patayantah patatrinah*, *vayah*, birds, *patayantuh*, those who fly up and down; these two may be maruts; *patatrinah*, again birds, like *garuda*; may also mean winds.

*Caturbhiḥ sakam navatim*,  $90+4=94$  periodical motions; the year, two solstices, 5 seasons, 12 months, 24 half-months, 30 days, 8 *ghatikas*, and 12 zodiacal signs ( $1+2+5+12+24+30+8+12=94$ ).

*Yuva akumarah*, not infantine; young, not a boy. (One of beyond 65 years of age—*Daya*).

### Hymn-156

1. *Bhava*=(भव) *bhava* (भव), short *a* (अ) has become long *a* (आ) according to द्यबोऽस्तिद् (*Panini*, VI. 3. 134); and *adha* (अध) = *adha* (अध), according to निपातस्य च (VI. 3. 135).

2. *Sravobhir yujyam cidabhyasat Sravobhiḥ*, by hearing, thinking and realizing (*Daya*), or by food, or by fame, he attains what is to be joined with (*Sayana*).

3. *Janusa pipartana*, attain through birth (of enlightenment) or propitiate of your own accord (*Wilson*), or pleasure, or propitiate him by your birth, or *svata eva*, of yourself, or spontaneously without any motive or self-interests.

*Rtasya garbham*, the germ of sacrifice (*Sayana*); *rtasya*=of truth;



*garbham*, the germ, the initiation of enlightenment (*Daya*).

*Kratum sacanta marutasya vedhasah*, assisted by the company of priests (*Wilson*); *vedhas*, creator (विधातुः, *Daya*), = Visnu attended by Maruts.

*Dadhara daksam uttamam aharvidam*, possesses heaven-conferring power; or superb power (प्रशस्तं बलम्, *Daya*.); *aharvidam*, cognizant of day (योऽहनि विन्दति तम्, *Daya*.); also स्वर्गोत्पादकम् (generative of *svarga*, *Sayana*).

*Vrajam*, cloud; *apornute*, removes the shrouds; brings to light out of the darkness (*Daya*.); sits upon the clouds or sends down rain (*Sayana*).

5. *Trisadhasthab*, knowledge, action and worship (*Daya*.); or three daily celebrations of worship; or three worlds.

*R̥tasya bhage*, blessings of truth (*Daya*.); share of the sacrifice or the share that follows the rite; the blessings granted as a reward.

### Hymn-157

1. *Asvina*, a pair of learneds, teachers and preceptors (*Daya*.).

*Jmah*, out of earth or ground.

2. *Ghr̥tena*, by water (*Daya*.); *p̥rtanasu*, in the armies. (*P̥rtana*=man, Nigh. II. 3), children and dependents (*Sayana*).

*Madhuna ghr̥tena*, with trickling honey, or with sweet water; ambrosia with trickling nectar. (See verse 3 also where the chariot of *Asvins* is *madhuvahanah*, honey bearing).

3. *Dvipade-catuspade*, our people (bipeds) and our cattle (quadrupeds).

4. *Madhumatya nah kasaya*, with your honeyed speech. *Madhumatya*, associated with a large quantity of water—vapour, or speed—*Daya*. *Kasaya*, by motion; by education mix us with your honeyed whip (literal); but *kasa* is also speech, *vac*.



## Hymn-158

1. Rekna=wealth (*dhana*, Nigh. II. 10).

Vasu, granters of dwellings (वासुधितारो —*Daya.*), or possessors of wealth.

Rudra, dispellers of sin; from  $\sqrt{\text{रु}}\text{द्}$ , to cause pain, or sin; *dru*, what drives away.

Rudra is the name of that Brahmacarin, who has led a disciplined life of celibacy up to 36 to 44 years of age (*Daya.*); the *vasu*, the one who leads such life up to an age of 24; the *aditya* the one who continues up to 48 years.

2. Pade goh, to the desired place of the earth (*Daya.*); to the site of the altar (*Sayana*), or *vedi*.

Revatih purandhih, wealth-possessing, sustainers of the body, or cows abounding in milk (*Sayana*). *Purandhih*, also sustainer of the city; *revatih*, rich towns (*Daya.*).

5. Taugryeya, superb in strength (*Daya.*) (For *tugra* see I. 116. 3)

Arnaso madhye, in the midst of the water.

Pajras, strong and mighty (*Daya.*). See I. 116. 7; 117. 6; 10; 120.5; 126. 4; 5 and others.

4. Tmani khadati ksam, may he eat up the earth in the self; should of himself bite the earth (Dayananda takes up *ma* (मा) also in its connection, and then he negates the idea). According to Sayana, being unable from age and infirmity, to walk, he crawls or rolls on the ground.

5. This verse has been very popular, cf. Nitimanjari, vol. I p. 267; see our note on *dvita* and *trita* (I. 52. 5).

Siro yadasya traitano vitaksat—There is a superstitious usage of this verse. The silent repetition of this verse is said to be a sure protection against a murderer, a wolf or a tiger; and a traveller who repeats it for three nights, each time until sunrise, becomes invisible to robbers, and is able to screen others from their attack (*Wilson*).

Traitanah, the provider of three types of comforts, physical, mental and spiritual (*Daya.*).

6. See our previous notes on *Dirghatamas mamateya* (I. 147.3; 152. 6; IV. 4. 13). For *Dirghatama*, also see VIII. 9. 10. The *Mamateya Dirghatamas* (one who stays long in darkness) becomes ill in the 10th *yuga* (a *yuga*=5 years), and leads the life of dedication (*yati*) after this period (*Daya.*). This is not the historical description of a particular person. *Dirghatama* is a historical person also (*a rsi*), who meditated on this and several other hymns of the R̥gveda, and made visual observations in the long nights, and laid the foundation of the science of astronomy.

### Hymn-159

1. *Devebhir ye devaput্রে sudansasa*, cherishing their worshippers as children, or who having the gods for children are revered by the gods. (*Wilson*). To Sayana, *deva* is *yajamana*. Dayananda renders *devebhih*, by the divine substances like water etc., and *deveputra* as born of the divine Nature like sons.

2. Heaven (*dyuloka*) is said here to be the father, and Earth, *prthivi*, the mother (द्यौर्वैः पिता पृथिवी माता, I. 191. 6; see also Nir. II. 8 *Mata*=*antariksa*, inter-space; मातान्तरिक्षम् । निर्मायन्तेऽस्मिन् भूतानि । येनिरन्तरिक्षम्।).

3. *Advayavinah*, having no second parent, or protector; no other to depend upon for subsistence (*Wilson*); the only one, of which there is no second (न विद्यते द्वितीयो यस्मिंस्तस्य—*Daya.*).

4. *Mayinah*, the possessor of divine knowledge or *prajna*. *Ditih* = *diptih* (The Vedic exception, allowing the disappearance of a letter).

5. *Satagvinam*, the one in whose possession are hundreds of cows.

### Hymn-160

3. *Vabnih*=वैश, bearer; bearer of rewards of pious rites (*Sayana*); *pitroh*, of father, i.e. of wind and sky (*Daya.*); *prsnī*=the sun.

*Duksata*=*dhuksata*, milk out (प्रदुहन्ति—*Daya*; *d* is used for *dh*, as a Vedic usage; वाचछन्दसीति अश्वमेधः, *Panini*, VI .1.102; also III 4.88).

## Hymn-161

1. Wilson quotes a legend from Sayana regarding this verse; of course, it is not to be taken up seriously. The three Ṛbhus being engaged in a sacrifice, and about to drink the Soma juice, the gods sent Agni to see what they were doing. Observing that they exactly resembled each other, Agni assumed the like form; and it is to this that the verse refers in calling him brother, and questioning his comparative age. One purpose of Agni's visit is stated in the next verse to be the order to convert the one spoon or ladle, *camasa*, used for drinking the Soma juice, or for libations into four. For Ṛbhus see hymn I.20; I.110 and I.111.

Ajagan (आजगन्) = *ajagan* (अजगन्), (यद्वि सद्वि बहुलं छन्दसीति शपो सृक्) (a vedic exception).

Nindima = *nindema* (a Vedic exception).

2. *Camasam*, cloud (*Daya*).

3. *Saudhanvana*, sons of *sudhanvan*, well adept in handling excellent bows or defence weapons (*Daya*).

4. *Cakṛvamsah*, the creator; *ṛbhavaḥ*, men of wisdom (Nigh. III. 15).

*Camasam*, to cloud.

5. *Trasta*, the penetrating like the sun; a learned; a sculptor.

*Devapanam*, drinkable through sense organs or rays (*Daya*).

6. *Indrah*, the sun; *hari*, forces of attraction and gravitation etc.

7 *Yuvasa*—(युवसा) *yuvasa* (युवस) (see Panini, लोमादिपामादिपिच्छादिभ्यः षनेत्यच्, V.2.100) a change of ष for स.

8. *Saudhanvana*, see our note on verse 3. Some of the references on this are I. 161.2; 7; 8; III. 60.1; 40; IV. 35.1; 8; and also for the differently accented word I. 110.2; 4; 8; III. 60.3; 5. The word means archers and also surgeons.

For Ṛbhus getting share in the oblations, see I. 20.8 also.

They may be the participants of the libations offered at dawn or at noon, or in an evening sacrifice. According to the mythology, R̥bhus were three sons of Sudhanvan, a descendent of Angiras—R̥bhu, Vibhu and Vaja, and styled collectively as R̥bhus from the name of the elder. (Nir. XI. 162 and Nitimanjari for the legend, which has no basis). R̥bhus are men of wisdom, employed in Yajnas also. R̥bhu, Vibhu and Vaja are the architects of transport vehicles moving in space, on sea and on land respectively. (IV.33. 9).

9. Vardhayantim, a line of clouds or the earth (*Sayana*); earth (*Daya*). It is an assignment of super importance. Some assign it to water, some to fire and some to earth.

Camasan, clouds.

10. R̥bhus as three priests in the last rites of the dead body, offered to fire: one represents red water or blood, the other flesh; and the third excreta (मकृत्). Dayananda translates *sronam* (श्रोणं), as *srotavyam*; *man-sam*, (मंसं), the parts of the dead body, and *sakṛta* (सकृत्) as excreta; *pitarah* as parents.

11. In this and the subsequent stanzas, *r̥bhus* are identified as the rays of the sun, as the instruments of rain and the causes of fertility—Nir. XI. 16. (The rays of the sun are called *r̥bhus* also).

Agohyasya gr̥he, in the abode of the sun. *Agohya* is another name of the sun, which is not to be hidden (गोहितुं रजितुमनर्हस्य—*Daya*). The Nirukta says: when you slept in the house of the unconcealable one, because (you were there); hence, O R̥bhus, you did not come here today (so long as you were there, you were not here). As long as you are there, you are not here, यावत् तत्र भवसि न तावदिह भवसि—Nir. XI. 16.

Adya i dam anugacchatha, *Anugacchatha* = अनुसृत्य न गच्छथ, having come forth, go not away without doing this; *idam*, your office of sending down rain for so long a period as you repose in the solar orb. (*Sayana*).

12. Tatya pitara, parents of that occasion (*Daya*). It refers to the sun and the moon, the protectors of the world, which during the rains are hidden in the clouds.

**Prabravita**, to speak harshly or kindly both; with affection or without respect; to instruct without a reservation (*Daya*).

13. **Svanam bodhayitaram**, *bodhayitaram* the awakener; *svanam*, घन्तरिहो स्वपन्तं वायुं the wind, the reposer in the mid-space, (*Sayana*). *Svanam* प्रेरकम्, the inspirer (*Daya*).

**Samvatsare idam adyaṁ vā akhyata**—You have made this world today luminous, (i.e. after the close of the rainy season, when the sun and the moon are both visible since there are no clouds to hide them).

### Hymn-162

For verses 1, 2, and 7, refer to Nir. IX. 3; IX. 2 and VI. 22 respectively. The whole of the hymn is given in the Yajurveda, XXV. 24-45.

**Rbhuksah**, the same as *rbhavah*, men of wisdom (देवतो), *Daya*; also a synonym of Indra, and also Prajapati.

**Vajinab**, one moving with speed; horses (वेगवतः—*Daya*).

**Ayuh**, the knower (ज्ञाता—*Daya*), a synonym of Vayu. For Mitra. Varuna, Aryaman, Indra and Maruts, see earlier notes.

**Devajatasya**, sprung from Devas, the one possessing illuminating character—*Daya*; also born as the type of various divinities—*Sayana*.

2. **Nirnija**, ever pure, Nigh. III. 7 (स्वभावात्).

**Indrapusnoh**, the one with prosperity, and sustenance.

**Ratigrbhitam**, the prepared offerings; the procured gifts (*Daya*); the ritualists like Katyayana and Mahidhara refer to the offerings to be made for the horse (the remains of the burnt-offering made the night before one to be given to the horse.)

**Supran-ajah**, goat going before him (*Sayana*). The ritualists refer such passage to *pusan*, synonymous with Agni, and the instruction that enjoins the goat being tied to the front of the horse at the sacrificial post. Such a goat, black-necked, Kṛsnagriva, being always regarded as an *agneya pasu* or a victim (Katyayana Sutra 98 etc.). See also



Yv. XXIX. 58, for black-necked goat. Such interpretations are derogatory, and refer to latter practices of a dark period of the Vedic Age.

3. Esah Chagah, goat going before the horse; *purodasam*, or preliminary offering, of well-cooked foodstuff; an offering of cake and butter; (lit. that which is to be first offered).

4. Atra (अत्रा) *atra* (अत्र) (अत्रि तुनुषेति शेषः—Panini, VI. 3. 132). *Ajah* refers to the same goat. It refers to the immolation of moon as it goes round the earth.

5. This refers to certain terms, which in the usual sacrificial rites became indicative of different types of priests; *hotr* (होतृ), *adhvaryu* (अध्वर्यु), (familiar ones), *avayah* (आवयाः) (*pratiprashatr* प्रतिप्रश्नात्)—who brings and places the offerings; *agnim-indhah* (*agnidh*, अग्निनिधः अग्नीधृ), the kindler of the fire; *grava-grabhah* (ग्रावग्राह), the praiser of the stones that bruise the Soma plant; *sanstr* (संस्तृ), *prasast* (प्रशस्तृ), and the last *suviprah* (सुविप्रः), which may be the Brahma (ब्रह्म).

Dayananda gives *hota* (होता), the executor of the sacrifice (यज्ञस्या-ह्यस्तः), *adhvaryu* (अध्वर्यु), the one who aspires to save himself from immolation; *avayah* (आवयाः), the one who associates himself with a noble act; *agnim-indhah* (अग्निनिधः), the kindler of fire; *grava-grabhah* (ग्रावग्राहः), one who receives invocations; *samsta* (संस्ता), the one who utters the praises; and *suviprah* (सुविप्रः), the intelligent and learned.

*Vaksanah*, the rivers; *a pfnadhvam*, replenish; fill the rivers, or offer rivers of butter, milk etc.

6. *Yupavraskah*, the cutters of wood for the wooden post; *yupavahah*, those who carry the wooden posts; *casalam*, a specific tree; *asvayupaya*, a post for binding the horse; *taksati*, it should be in plural, they cut (*vacana-vyatyaya*) i.e. singular for plural.

Katyayana and others give the description of the sacrificial posts which are said to be twenty-one in number, made of different kinds of wood, each 21 cubits long, and 349 ordinary+260 wild animals (609) in all are fastened to these posts. Our Rgvedic text refers to only one post. This is not a long sacrificial post; only domestic short posts (or pegs) to which the horse is fastened.

8. *Dama* is a rope fastened round the horse's neck (for controlling or restraining, (दमन-साधनम्—*Daya*). *Sandana*, a rope that fastens the feet. *Rasana-rajjuh*, the head fastening rope (पत्नीन-रज्जु).



9. **Kravisah**, one who moves with measured foot (क्रमणीतस्य).

**Svarau svadhitau riptam**, *riptom=liptom*=smeared, or anointed; *svarau* is the instrument (or substances) with which the animal is anointed (or grease or fat); *svadhitau* is usually axe, or self-possessed (स्वेन धृती) (an instrument for dissecting).

10. **Sṛtapakam**, ripened by boiling.

11. **Gatrat agnina pacyamanad**, by the hand warmed or ripened with the heat of anger (*Daya.*).

**Sṛta-pakam** of the previous verse implies boiling; we have a reference to a pot or caldron, *ukha*, in verse 13.

**Sulam**, spit (Wilson concludes that a part was boiled and a part roasted). **Dayananda** interprets *ṣulam* as the pain-inflicting enemy.

**Ma Srisat**=*ma slisat*, may not fall upon.

12. **Im**=*jalam*, water (Nigh. I. 12).

**Mansa-bhiksam**, the non-availability of flesh (मांसस्य भिक्षाभवात्—*Daya.*).

**Ya imahuh surabhir nirhareti**, who say of it, it is fragrant, therefore, give us some; *nirhara*, take off or give.

13. **Yanniksanam manspacanya ukhayah**: *niksanam* is the wooden stick for trying if the cooking is complete. (मांस=मांस)

**Patrani yusna asecanani**, the vessels that are the sprinklers of the boiled juice or broth (*Sayana*).

**Carunam**, cooking utensils (*Daya.*).

**Apidhana**, covers for cooking vessels.

**Ankah**, slips of cane (वेतस-शाखा).

**Sunah**, implements of dissection, the knives.

14. The verse indicates the details of horse-training, grass, the fodder.

15. Jaghrih, smelling with heat, odoriferous.

16. Vasah, a cover, a cloth for cover; *adhiyasam*, the upper cloth; a screen (Katyayana refers to the obscene practice, implying the lying down of the queen during the night by the side of the horse behind this screen!).

18. Catus-trimsat, thirty-four, perhaps ribs (other animals have 26 ribs—Mahidhara and others). Dayananda refers to a dynamo or electricity generating machine with 24 interceptors.

Achidra gatra, dissectors to name the parts, as heart, tongue, breast, as they divide them (earlier commentators); द्विधा भावरहितानि गत्राण्यष्टगानि— *Daya*.

19. Rtub, season, time, one with time.

Dva yantara, they are two, day and night, to regulate; *rtutha*, in the season and season; according to season.

21. The first half of the verse occurs in Yv. XXIII. 26; and the whole as in XXV. 44.

Hari, the one with the character of attraction and sustenance.

22. Aditi, explained by the commentators, as 'not poor or mean', *adina* as an epithet of *asva*; Dayananda explains the term as 'indivisible', or undivided, not prone to destruction.

The horse of this entire hymn is not a horse of sacrifice as is normally supposed. Dayananda sees in it the science of harnessing energy. The allegory of horse, at places, has been utilized to explain astronomical phenomena too, and as Wilson also says, "there is no obvious indication however, of the same ceremonial that, is described in the text of the Yajuh, (as understood by Mahidhara etc.), or the Sutras of Katyayana or even in the Ramayana, and which evidently belongs to a later and more corrupt state of manners".

### Hymn-163

For verses 2, 7 and 10 refer to Nir. IV. 13; VI. 8 and IV. 13

respectively.

The hymn occurs in the Yajuh, XXIX 12-24.

1. Prathamam jayamanah ut-yan samudrat ut va purisat, first born out of *samudra* or of *purisa*. *Samudra* is inter-space or *antariksa*, *Daya*. *Purisa*, the full-cause, *purna-karana*, the material cause. It refers to the birth of the sun. *Syenasya paksa*, wings of a falcon. *Harinasya bahu*, limbs of a deer.

2. Tritah, a synonym of Vayu; the float (संस्तारक—*Daya*). *Yama*, the ordainer (निर्दिष्टक—*Daya*.); name of Agni (*Sayana*).

*Gandharva*=*Soma* (*Sayana*); one which sustains the earth (*gam*=*prthivim*), the Vayu. (*Daya*.).

*Surat*=सूर्यन्त्रि, from the sun.

*Vasavah*, personified solar rays; the Brahmacarins who have lived with discipline up to an age of 24.

3. Guhyena vratena, by a secret or mysterious act; by an act of universal character (गोप्येन वीलेन—*Daya*.).

*Trini bandhanani*, three bindings (उत्पत्तिकारणानि, media of origin): *Vasu*, *Aditya*, and *Dyau*. It may even refer to the sun who diffuses his warmth to the three regions.

4. *Trini bandhanani*, three bindings in the heaven (दिवि), three in waters or earth (मत्सु) and three in mid-space (समुद्रे=मन्तरिक्षे—*Daya*.). These are the bindings of the Sun or of horse. The three are food, site and seed (घ्नन्, स्थान and बीज) on the earth (मत्सु); the three in the inter-space (समुद्रे) are clouds, electricity (lightning) and thunder (*megha*, *vidyut* and *stanitam*), and in the heaven are *Vasu*, *Aditya* and *Dyuthana* (*Sayana*); मूलोक्तोऽपि मत्सु (दिवि) मन्त्रेणाभिधीयते; *ap*=the earth.

5. *Sapha*, the one that gives comfort, (सं कथन्ति तेषाम्—*Daya*.).

*Rasana*h, tasty (भास्वादनोपाः—*Daya*.); *saphanam nidhane*, the place of sacrifice; the field in which he is pastured.

*Rasana rtasya gopah*, the guards attending on the horse or the priests (*Sayana*).

7. Anat, attains (*naksati*, to go, गतिकर्ता, Nigh. II. 14).

8. Bhagah kaninam, loveliness or prosperity or good fortune of the maiden (or the dear one).

9. Hiranya-sṛṅgah, golden-horned; his mane is of gold (*Wilson*); golden halos like the horns of a moon.

10. Irmantasah silika madhyamasah, thin-ended (thin-pointed) and plump-waisted; an allusion to a troop or head of horses (*Sayana*); this may refer to the horses of the suns' car. Yaska identifies the horses with the Adityas, Nir. IV. 13. With well-formed haunches, symmetrical flanks, together the spirited, divine coursers make efforts like swans in rows, when they, the steeds, have reached the celestial path (the text). On this, the Nirukta comments thus. With well-formed haunches, with protruding or broad haunches, with symmetrical flanks, i.e. whose flanks are compact, or whose head is in the middle (सिलिक मध्यमासः). Or else, *siras* refers to the sun, i.e. it follows all created things to rest and stands in their midst. This other meaning of *siras* (i.e. the human head) is derived from the same root also; the senses depend on it. Together, the spirited (divine coursers).

Sarah (spirited) is derived from √र, to go. Divine, born in heaven. Coursers, racers. They make efforts like swans in rows.

Hansah, (swans) is derived from √हृ, to smite; they tread the way in lines.

Srenih, (row) is derived from √सृ, to combine, they are combined.

When the steeds have reached, i.e. arrived at, the celestial path, track, course. The panegyric of the sun is—the panegyric of the horse, for the horse was fashioned from the sun. O Vasus, ye fashioned forth the horse from the sun. (I. 163: 2)—Nirukta IV. 13.

11. The horse is identified with Agni, whose flames consume the forest.

12. Ajah purah niyate nabhirasyanu pascāt kavayo yanti rebhah, goat bound to him etc. Dayananda translates *ajah*, as not born, causal in form; *arva*, horse or horse-like. The goat that is fastened to horse's head is led first; next, the goat fastened to his waist or the navel (*nabhirasyanu*) afterwards (*pascāt*) got to the priests,

*kavayah*, men of wisdom and the singers, *rebhah*, or praisers, (Wilson). This hymn indicates the identity of the horse with the Sun.

13. *Adya* (अद्य)=*adya* (अद्य), today (Panini, VI. 3.135) for *a* (अ) becoming *a* (आ).

### Hymn-164

A hymn of 52 verses of which 23 have been referred to in the Nirukta as follows.

Verse	Nir.	Verse	Nir.	Verse	Nir.
1	IV.26	27	XI.45	42	XI.41
2	IV.27	28	XI.42	44	XII.27
11	IV.27	29	II.9	46	VII.18
12	IV.27	32	II.8	47	VII.24
13	IV.27	33	IV.21	48	IV.27
16	V.1	37	VII.3	50	XII.41
21	III.12	40	XI.44	51	VII.23
26	XI.43	41	XI.40		

This hymn is commonly known as the *asya vomasya*, or even *asya vamiya sukta*, since its first two words of the first verse are *asya vama-sya*. The hymns 140-164 (25 in all) are associated in history with the name of *ṛsi* Dirghatama Aucatthya who interpreted the revealed hymns (140-164) to us. His son Kaksivan Dairghtamasa has also been the interpreter of certain hymns of the First Mandala (116-125); and also of the first five verses of hymn 126. There are certain stories about the *ṛsi* Dirghatamas himself (narrated by Atmananda at the end of his comment). There were two brothers, both of them men of great wisdom, named Ucathya and Bṛhaspati. Ucathya had a wife Mamata and she was pregnant. At that time the younger brother, Bṛhaspati desired to have illicit union with his elder brother's wife. The son in the womb objected to this new admixture of the seed of another child with himself who had been already there; and further, she was like a mother to him. When this objection was raised, Bṛhaspati cursed him that he would be born blind, and would remain blind throughout his life. The son born became Dirghatamas. He was very much afflicted by his blindness and he prayed to the various gods like Agni, and subsequently, he was relieved of his defect. This legend was concocted by someone to explain or interpret his name *dirghatamas*; to me it appears, he was not born blind. He is one of our foremost astronomers, and he continuously



gazed at the motion of stars and planets unaided by anything like telescope, and hence after long long years, he became old, weak and with eyesight almost lost. It is also so said that his wife's servants tried to kill him by throwing him into fire or into the floods of a river, but was providentially saved by someone. His son Kaksivan was also a reputed scholar, and we have a few legends about the name of this scholar too. There are several verses of this hymn 164, which have become proverbial in connection with some of the highest thoughts of human possession. Such as "*ekam sad vipra bahudha vadanti*" (42), there is one Supreme Personality but known by various names.

The great hymn starts with a mystic verse, and a mention of "a beloved invoker grown grey, with his two brothers, who is the Lord and father of seven children". There is a beloved invoker and there is a beloved bird and finally, an invocation to the bird (verses 1, 7, 52).

1. Dayananda refers to the three fires, electricity (mid-space), fire of wood (terrestrial), and the fire of the sun (celestial).

Saptaputram, born of seven elements (*Daya*.); seven solar rays, or it refers to the seventh son, Aditya being the seventh son of Aditi.

Tṛtiyo bhrata, third brother; or the third like the brother. The three brothers are Vayu, Agni and Aditya. This refers to the consciousness of a type of identity or similarity of the individual with the Supreme Spirit.

2. Ratham eka cakram, one wheeled chariot or car; the orb of the sun, or time or a year.

Sapta yunjante, ekah asvah, saptanama—Seven horses yoked are seven solar rays (with seven ranges of visible spectrum), or the six seasons with their aggregation and year, or the six double months and one intercalary month. The wheels of the car are, as typical of time, the past, present and future, should be three but all of them are essentially identical, and are said to be but one.

Eko asvah, one horse, saptanama, with seven names. This refers to the Sun, who is essentially one, but known under different names Surya, Savitr̥, Mitra, Visnu, Pusan, Vivasvat, and Aditya. The sun is also regarded as the absorber of seven *rasas* or flavours and hence the *saptanama*. To these seven, we may also add Bhaga and Tvastṛ. The word *sapta* may have a pun also; the word means *horse* and *seven* both.



Trinabhīh, three navels; may be three holes of the wheels; or the day and its three *sandhyas*; or the year with three seasons, summer, rains and winter; or three parts of time, past, present and future.

3. Sapta cakram, seven wheeled.

Sapta vahanti asvāh, drawn by seven horses.

Sapta Svasarah, seven sistets (Six double and one intercalary month).

Gavam nihita, of the cows concealed (voice, notes or utterances).

Sapta nama, seven names.

Sapta-tasthuh, seven portions, year (*varsa*), solstice (*ayana*), season (*rtu*), month (*masa*), fortnight (*ardha-masa*) day (*dina*, *ahar*), night (*ratri*).

Seven musical notes are the seven utterances. If *gavam* is used in the sense of waters, then seven rivers.

4. Who has been seeing the first-born possessing bones, which what has no bones been bearing? Where then is the life, the blood, the self of the earth? Who went near the wise to ask this?.

Asthanvantam, having bones, corporeal (अस्थियुक्तं देहम्—*Daya*). The boneless is Prakṛti of the Samkhya, sustaining the bony structures.

Bhumi, implies *sthula sarira*, gross body; *asuh*, breath; or the *pranamaya* body; the *suksma sarira*, or subtile body; *asrk*, blood, the circulatory system; *atman*, the *cetana*, or thinking principle (the mental or *manomaya* sheath).

5. Pakah, matured; but here in the sense of 'what is to be matured, i.e. immature). (तपता परिपक्वनीय—*Daya*).

Sapta tantu, seven threads; seven forms of some sacrifice, or seven metres of the Veda.

Vatse; baskaye; adhi, on the child; young; on or upon. Dayananda translates *baskaye* as "worth being seen"; the word occurs nowhere else in the Ṛgveda.

6. *Klm api svid ekam*—What is that one alone? This 'one', according to Sayana, is the orb of the ungenerated sun, on which the six seasons depend.

*Rajamsi*, regions; *ajasya*, of the unborn. This is in continuation of the question in verse 5, in the form of the unborn, someone has made the six regions firm. According to Dayananda, *rajamsi* are the gross elements, like earth etc.

7. Let him declare here who surely knows this—the concealed position of the lovable bird. From his head the cows draw milk; they have been drinking water with their foot, wearing the vesture (*vavrim*, from  $\sqrt{v}$ , to cover).

*Vamasya*, lovable; the extensive world (*Daya*). *Vek* (वे), of the bird. *Anga*, O dear.

The trees drink water from their foot (the roots); several allegories are combined in this verse. Just as birds fly in the air, similarly, all the stars and other heavenly bodies are moving in space: cows sustain their calves with milk, similarly, the universe is being sustained by the Creator.

The verses 4-7 are to be read as constituting one unit. After describing the chariot and the wheel and the things concealed in the chariot (verses 2 and 3), the apt questions put are: who has seen this mystery of the first formation of the universe? Who can go and ask about this? And where is the location of that mystery? (Verse 4). The question is repeated in the verse 5, of course, now using the first person. He asks about the concealed position of the gods. The poets have woven some mystery (Verse 5). The poets know who gave form to the universe, the milk drawn from the head, and drinking water from the foot are puzzles (Verse 7); here is mentioned the concealed position of this lovable bird. There is evidently some relation between *vamasya bhrata* (brother of the lovable) and *vamasya* of the lovable bird whose position is concealed. (Verse 7).

8. *R̥te*, in the eternal law.

*Babhaje*, to apportion; to give the share.

*Bibhatsuh*, timid, the terror giving (*Daya*).

*Garbharasa*, having the juice within (*garbhe*).

Upavakam, to address nearby (उपवक्ता वाक् यस्मिंस्तत्—*Daya.*); *iyuh*, went.

The mother has been giving the father the share in the *ṛta*; indeed she has been coming together with thought and with mind, in the beginning. She is timid, having the juice within, being hit into. There they came bearing adorations to address nearby. (Here we have a metaphorical description of the agency of the sun in sending rain upon the earth, and its consequent fertility—(*Wilson*).

9. Visvarupyam gam, the omniform cow. *Amimat vatsah*, the calf bellowed. *Mata*, mother, the earth (*Daya.*).

Dhuri, yoke; *daksinayah*, on (of) the right side.

Vrjanisu, in the water-clouds; in the prohibited orbs (*Daya.*).

Trisu yojanesu, in the three bindings (*Daya.*); in the three expanses of the space.

10. Tisrah matr̥h, (मातृ-), the three mothers (best, medium and worst positions of the earth—*Daya.*); earth, sky and heaven (*Sayana*).

Trin pitṛn, (पितृ-), three fathers, three forms of Agni, the fire in the sun, fire in the lightning and the terrestrial fire (*Daya.*); the three deities, Agni, Vayu and Aditya (*Sayana*).

Glapyanti, make fatigued.

Mantrayanta, utter in a low or silent voice (मुप्तं भाषयन्ते—*Daya.*).

Behind of that heaven, they utter in a low voice, the word that comprehends all (*visvavidam vacam*), that does not move all (*avisvamin-vam*).

The three veress (8-10) form another group of this hymn. This refers to the father and the mother and the womb and the calf. Some of the ideas are continued in the subsequent verses too.

11. Dvadasaram, twelve spokes; the year with twelve months (*Daya.*); *jaraya*, for decay; *varvarti*, to go round (भ्रमं वर्तते, exists all round, *Daya.*).

Mithunasah, pairs; *putrah*, sons.

Sapta-satani vimsatih, seven hundred and twenty (360 days and 360 nights together make 720 in a year). Day and night form a pair. The wheel of Law, with twelve spokes goes round and round the heaven; it is not indeed to be decayed. Here stand, O Agni, the seven hundred and twenty sons in pairs.

12. *Panca padam*, having five feet (*ksana*, *mahurita*, *prahara*, *divasa* and *paksa*—*Daya*.).

*Dvadasakṛtim*, having twelve forms, i.e. having twelve months.

*Purisinam*, having *purisa*; a synonym of water (Nigh. I. 12). *Purisin* may be the name of the sun, as the source of rain. The first five feet are the five seasons (spring, summer, rains, autumn, and winter), *hamant*+*sisira* form one winter season. *Purisa* may mean first cause also. It in Nighantu I. 12. is a synonym of water.

*Sapta cakre*, having seven wheels, i.e. seven rays.

*Sad-are*, having six spokes; the six seasons.

*Athema anya upare*, then these others in the high, i.e. then, these others say (of him) as the clear-seeing, placed in the high chariot with seven wheels and six spokes.

13. *Panca-are*, having five spokes; *cakre*, in the wheel, *parivarttama*, rolling, or which rolls; *tasmin-a-tasthuh*, that stand out.

*Aksah*, axle; *sanat*, from the beginning.

*Sanabhih*, having navel.

In that wheel, having five spokes, which rolls on, all the beings stand out. Its axle, bearing immense load, does not break, from the beginning itself.

The beautiful poetic fancy of a chariot not breaking down even with immense load and not decaying in course of time, is worth taking notice.

14. The wheels with the felly (*sanemi*) roll on, without decaying (*ajaram*). The ten, yoked (*dasayuktah*) draw it on the upward (*region*). Like the sun's eye (*suryasya caksuh*), it goes along, shrouded with its space. In it are all beings placed.

Dasa, ten, sense organs (or five *lokapalas*, and five classes of human beings (*Sayana*); ten regions of space (or ten vital breaths—*Daya*).

Sat it yamah, the six are twins (six seasons of two months duration each are the six twins).

They say of the seventh among what are born together, that he is born as one, that the six verily are twins, the wise, born of gods. What are coveted by them, placed according to their proper position, move, changing in form, for the sake of him who stands by.

16. Them, being women, (*striyah satistan*), they verily declared to me as men (*u me pumsa ahuh*). One with eyes sees; the blind knows not (*pasyet aksanvan; na vi cetet andhah*).

Sah pituh pita asat—They of the father father became, i.e. he who knows them well became the father of father. A new topic now starts in the hymn. There is obviously a glorification of wisdom, enabling one to see and know. One is not sure what they are; who, though women, are declared to be man.

17. Avah'parena, ena avarena, etc. Beneath of what is above, above of this that is beneath, the cow has stood up, bearing the calf with the foot.

Sa kadrici, she (the cow) whither going?

Kam svid ardhm para agat, to what half is she going away?

Kva svit sute, where gives the birth (to the calf)?

Na hi yuthe antah, it is not within the herd.

18. Who recognizes the father (*pitaram anuvada*) as beneath of what is above (*avah parena*); as above of this that is beneath (*parah enat avarena*)—who behaving like a poet (*kaviyamanah kah iha*), has explained this here? Whence has sprung up the god-mind (*devam manah*).

19. Ye arvancah tam un paracah ahuh—They, who are recent, them they call ancient.

Ye parancas tam un arvach ahuh—They, who are ancient, them



call recent (उ—उ—a particle to indicate emphasis. This is always given as unnasalized उ=ऊ): O Soma, them which Indra and thou have done, them carry they that look like being yoked to the pole of space. (*Dhura na yukta rajaso vahanti*).

Rajasah, of the space.

20. *Dva suparna sayuja sakhaya* etc. Two birds, comrades, united (or associated) to each other, resort to a common tree. Of the two, one eats the tasty berry (*pippalam*) the other without eating, looks on.

The two birds are (i) the infinitesimal soul (*jivatman*) who eats the tasty berry (i.e. along the cycles of birth and death enjoys the fruits of its good and vicious actions); (ii) the Infinite Supreme (*paramatman*) who merely looks on; He is unattached, and provides the inferior bird the opportunities of *jnana*, *karma*, and *bhoga*, (knowledge, actions and the enjoyments). The lower soul enjoys the rewards of its deeds.

The verse refers to the eternal realities of the three categories, two of which are the *cetana*, and third one the inert matter. *Brahman*, the Supreme, the first cause of the universe and Infinite; *prakṛti*, the material cause, and simultaneously existing since eternity along with the Brahman, and the third one innumerable number of eternally existing infinitesimal souls or the *jivas*. The relation between the Supreme Self and individual souls is also clear in this verse, where the universe made out of *Prakṛti* is regarded as a tree, the individual souls eat (enjoy and suffer) whilst the Supreme Self without tasting, merely shines of His own glory and merely looks on (*cakasi*—चक्षिष्यति, looks on—*Daya*).

Geldner in this verse sees a reference to the two sets of people resorting to the tree of wisdom (तृण); one of them realize it and enjoy, whilst the other does not realize or enjoy and simply stares.

21. Where the birds (*suparnu*) ceaselessly sing forth (*abhisvaranti*) about their share of immortality (*amṛtasya bhagam*), before the learned assembly (*vidatha*), there the lord of all (*visvasya*), (*bhuvanasya gopah*), the protector of the world; he, the wise entered me the unripe (*sah ma dhiraḥ pakam atra avivesa*).

Suparnah, or birds, are the lower souls (*jivah*). In verse 19, there is a reference to knowing the father; here in this, a reference to the knowledge of the father (*ma dhiraḥ a vivesa*, or the wise entering me). The share of immortality (*amṛtasya bhagam*) is what knowledge of



immortality, they have realized. In the assembly of the learned where the wise people sing of that immortality, there I had the vision of that knowledge of father (mentioned in verse 19). The wise devotee had the wisdom from their discourse.

Same commentators regard the sun as the Suparna in this verse.

22. Again a reference to the tree (*vrkṣa*); eating and drinking of honey (*madhvadh*), the honey of transcendental knowledge, the birds (*suparnah*), the berry (*pippalam*), sweet and tasty (*svadu*) and the father (*pitaram*).

Upon which tree, honey drinkers, the birds rest in peace, and all inspire themselves; on the top of it, they say, is verily, the sweet berry. One does not reach up to it, who does not know the father. (Geldner's classification into two sorts of people is more relevant in this verse, rather than in verse 20). Only the God-abiding and God-loving people can enjoy the sweetness of the berries hanging on the top of the tree.

23. Only those persons are entitled to attain immortality, who have known the mystery that the Gayatra is placed upon the Gayatra, or who has constructed a *tristup* from what is in *tristup*; or who has known that the *jagat* quarter (*padam*) is placed in the *jagat*.

*Gayatra* metre with 8+8+8+syllables. *Tristup* with 11+11+11+11, four quarters. *Jagat* जगत् metres with four quarters of 12+12+12+12 syllables.

From the verse begins the liturgical teaching of the spiritual science, with a reference to divine speech and its revelation. The Supreme Self not only created the universe for the enjoyment of lower self, He also gave the Divine Speech and through it the Divine Enlightenment.

24. With the Gayatra, one fashions the praise (*arkam*, pertain to Rk, the Rgveda), and with the Rgvedic hymns, he constructs the *mantra* of the Sama or the Book of Songs (Samaveda) and with *traistubha*, one constructs *vak*, (or address or speech) or the prose of the Yajurveda, and with the *vak* or *yajuh*, he constructs the *dvipada* (of two quarters) and *catuspada* (of four quarters) metres of the Atharvaveda; and thus in all the entire divine literature of the seven metres (*sapta vanih*), out of the syllables (*aksarena*).

25. Now in this verse, we have a mystic parallelism and concordance in what we have in the cosmic creation and the Divine Speech :

With the *jagat*, one established the river (*sindhūm*), in the heaven (*dvi*), in the *rathantara*, one saw the sun (*suryam*) again and again. They speak (*ahus*) of three fuels (*tisrah samidhas*) of Gayatra. Therefore, it excels far (*pra ririce*) with its immense (*mahna*) grandeur (*mahitva*).

26. I call here (*upakvaye*) the cow (*dhenu*) easy to milk (*sudugham*). And the one who can milk a cow (*godhuk*) with a dexterous hand (*sahastah*) has milked her (*dohat enam*). May the Savita (the sun or the Creator) inspire us (*savisat*) with the noblest inspiration (*srestham savani*). The oven (*gharmah*) is kindled (*abhiddhah*). This, verily, I speak out (*tat um iti su pra vocam*).

27. Making a bellowing sound (*hinkṛnvati*) she has come here (*समिन्ना-प्रगात्*), the mistress of wealth and plenty (*vasupatni*), yearning for her calf (*vatsamicchanti*) in heart (*manasa*). May this cow (*aghnya*, not to be hurt or killed) yield milk (*duham*) for the Asvins (*asvibhyam*); may she prosper (*sa varddhatam*) for the sake of immense happiness (*mahate saubhagaya*). The cow is the cattle; it is the divine speech and it is the mother earth (*पृथिवी धेनुर्वा—Daya*). The allegory applies to all the three. The description continues in the next verse.

28. The cow lowed towards her calf (*gauh amimet anu vatsam*), that was keeping the eyes open (*misantam*); she made the bellowing sounds, (*hinn akṛnot*), verily, to measure (or to smell, to lick) (*matavai hin iti*) the face or forehead (*murdhanam*). Fondly inviting (*vavasana*) its mouth (*sṛkvanam*) towards her warm udder (*gharmam*, Nir. XI. 42), she produces a bellowing sound (*mimati mayum*), makes it drink (*payate*) with her profuse milk (*payobhih*). The ritualists utilize this verse in the ritual when the calf is moved off from the cow for milking. Again this verse refers to cow and the earth both.

29. This he (*ayam sah*), by whom the cow is encompassed (*yena gauh abhivṛta*), makes a bellowing sound (*mimati-mayum*). She remaining upon the height (*dhvasanau adhisrita*), makes a bellowing sound. With her thoughts (*sa cittibhir*) she keeps down the mortal (*ni hi cakara martyam*) becoming the lightning (*vidyud bhavanii*), she has thrown back (*prati auhata*) the garment (*vavrim*).

Perhaps here the reference is to the rising of the sun from the dawn; *vidyut* may not be lightning, merely 'shining'.

The general idea is that though the calf (even moon) waxed, and superceded the mother cow, the mother stood on the heights and she

along with the calf made a bellowing sound. She remained above the mortals, and becoming the lightning, she threw back the garments of darkness.

30. Now begins another theme in the hymn, pertaining to the mysteries of life and death.

The life (*jivam*), breathing (*anat*), moving fast (*turagatu*), is at rest (*saye*); rushing (*ejat*), it is firm (*dhruvam*) in the middle of habitations (*madhya a pastyanam*). The immortal self of the Dead (*jivah mrtasya*), having the same birth-place with the mortal (*amartyo martyena sayonih*), wanders about (*carati*) at his own will (*svadhabhih*). The body is mortal and the self is immortal. Both are united like brothers having a common origin. Again, in a very abstract form there is a reference to the difference, when the soul is confined in the body and when it comes out of it as a free entity.

31. Now we have a reference to the cosmic creator and protector (*gopam*), and the same cycle of birth and death, bondage and freedom.

I have seen the protector (*apasyam gopam*) who does not stumble down (*anipadyamanam*), who wanders (*carantam sah*) hither and away (*a ca para ca*) along the paths (*pathibhih*); going together (*sadhrichih*), going all round (*visucih*), hidden (*vasanah*, covered or wearing robes), he moves about (*a varivartti*) within the world (*bhuvanesu antah*).

God and the souls are both invisible, the soul is not always cognizant of God's existence, whilst God is always cognizant of the existence of souls. According to the eternal law of God, the souls move about in the cycle of life and death, according to their own actions, good, bad or indifferent (the Law of Karma) throughout the universe, and the Supreme God is the ordainer.

The poetic imagery of the cowherd is beautiful. He never falters in his steps. This way or that way, he is always seen moving with the flock, and all round the flock. So often he gets hidden, moving about within the fields. *Gopa*, in this sense is the ordainer.

32. He who created this (*yah im cakara*) does not know this (*na so asya veda*); from him who saw this (*ya im dadarsa, tasmad*), verily this is indeed hidden (*hiruk it nu*). He is shrouded (*parivitah*) within the womb (*antah yona*) of the mother (*matuh*); he who has many off-springs or many births (*bahu-praja*) enters suffering (*nihrtim a vivesa*).

*Bahu prajah*, may also mean 'one who has gone through many births' (*Sayana*); also the same, *bahujanma* (*Daya*.) *Nir-rti* is the earth

or the place of bondage and suffering.

33. Now we take up the theme of cosmic creation. The sky or celestial space is my father (*dyauh me pita*), the progenitor (*janita*); here is my navel (*nabhiih atra*). This vast earth is my mother, the friend (*bandhuk me mata prthivi mahi iyam*). Within the two vessels (*camvoh*) held upside above (*uttanayoh*) is my place of birth (*yonih antah*). Here the father produced the pregnancy of the daughter (*atra pita duhituh garbham a adhat*).

34. I ask thee (*prcchami tva*) of the ultimate limit of the earth (*param antam prthivyah*); I ask of (*prcchami*) that where (*yatra*) is navel of the world (*bhuvanasya nabhih*). I ask thee (*prcchami tva*) of the semen of the strong horse (*vr̥sno asvasya retah*); I ask of the ultimate abode of speech (*prcchami vacah paramam vyoma*).

35. The answers of the above questions follow in this verse :

Thus altar (*iyam vedih*) is the ultimate limit of the earth (*para antah prthivya*); this sacrifice (*ayam yajnah*) is the navel of the world (*bhuvanasya nabhih*). This Soma (*ayam somah*) is the semen of the strong horse (*vr̥sno asvasya retah*); this Brahman (*brahmayani*) is the ultimate abode (*paramam vyoma*) of speech (*vacah*). Speech (*vac*) is not the ordinary spoken word; it is the transcendental inspired knowledge, the source of which is the Supreme Reality. There is the *sapta-nama* or seven names mentioned elsewhere also.

36. The seven embryos (*sapta ardhagarbhah*), the semen of the world (*bhuvanasya retah*), stand up for their separate functions (*tisthant vidharmani*) through the ordinance of Visnu (*visnoh pradisa*). They with their thoughts (*te dhitibhih*), they, wise, with their mind (*manasa te vipascitah*), encompassing (*paribhuvah*) remain encircling all (*paribhavantī visvatah*).

37. I do not understand this (*na vi janami idam*), like which I am (*yadiva asmi*); I roam about in hiding (*ninyah*), enwrapped in thought (*sam naddho manasa carami*). When there came to me (*yada magan*) the first—born off-springs of the R̥ta (*prathamaja rtasyad*) immediately after that (*at it*). I enjoy a portion of this speech (*vaco asnuve bhagam asyah*).

38. Here is a verse which supports the doctrine of the cycle of births and deaths, enjoined by the Veda. Rearwards (*apani*) and for-



wards (*prañ*) goes one held by *svadha* (*eti svadhaya gr̥bh̥lto*), becoming immortal, having the same origin as the mortal (*amartyah martryena sayonih*). These two (*ta*), eternal (*sasvanta*), moving around (*visucina*), go in different directions (*viyanta*). They understand the one (*ni anyam cikyuh*); they do not understand the other (*na ni cikyuh anyam*).

There are two sorts of people; people of one group who have seen the truth; and of the other who have not. One group of people always move forward, from lower life to the higher one, the other go round without an escape from the bondage.

39. Upon which *aksara* (song—syllable, or indestructible) the supreme position (*parame vyoman*), all the gods (*visvedevah*) have been taking their seats (*adhi niseduh*); what can he do with the knowledge of *ṛca* (*kim ṛca karisyati*) who does not know that (*yas tanna veda*)? They who know this (*ya it tad viduh*), verily, they sit together (*ta ime sam asate*).

40. This is a verse, dedicated to cow (earth and speech); love and regards to cow.

Eating good barely grass (*su-yavas-at*) may you be indeed happy (*bhagavati hi bhuyah*); then may we be happy (*atho vayam bhagavanto syama*). O, cow, thou shall not be hurt (*aghnye*)! always (*visadanim*) eat grass (*addhi tṛnam*), drink clear water (*piba suddham udakam*), wandering about (*acaranti*).

41. The pink cow (*gaurih*) has made a bellowing sound producing waters (*mimaya salilani taksati*); she (*sa*) becoming one footed (*ekapadi*), two-footed (*dvipadi*), four-footed (*catuspadi*) eight footed (*astapadi*), nine-footed (*navapadi*), is with a thousand syllables (*babhuvasi sahasrak-sara*) in the supreme heaven (*parame vyoman*).

Here cow is speech; the waters produced are some kind of transcendental happiness (referred earlier). In the lower world, the speech is one-footed etc., but in the transcendental realm (which is its natural position), it has thousands of syllables (so much so that it is soundless integrated whole).

42. From her the oceans flow out here and there (*tasyah samudra adhi vi ksaranti*); thereby are alive the four directions (*tena jivanti pradis-sas catasrah*); thence flow the syllable (*tatah ksarate aksaram*); all live upon that (*tad visvam upajivati*).

The life is poetry; the entire vocabulary is the *sindhu* or ocean. The syllables first appeared as ocean; the ocean is the language that

one speaks, the total vocabulary.

43. I see the smoke of the cowdung at a distance (*sakamayam dhumam arat apasyam*), above of this that is all around and that is below (*visuvata parahi ena avarena*). The horses (*virah*) have cooked (*apacanta*) the spotted bull (*uksanam prsnim*). They became the first dharmas (*tani dharmant prathamani asan*).

Dayananda translates *uksanam* as *secakam* (सेचकम्), the cloud that impregnates with water; *prsnim* is *akasa* or space; and *virah* are people well-versed in knowledge; *apacanta* is the practice of austerity by leading a disciplined life. "The horses have cooked the spotted bull" carries no sense. The smoke from cow-dung has also no direct relevancy here. It is rhetoric; the fire is the fire of austerity, and it produces the virile smoke (सवितामन् ऋतु मय्येकमग्निं पृथानाग्निघ्नम्—*Daya*).

44. Three steeds with manes (*trayah kesinah*) look on from time to time (*rtutha vi caksate*). One among them effects a share during the year (*samvatsare vapate ekah esam*). One grazes on the entire world (*visvam ekah abhi-caste*) with its powers (*sacibhili*). Of one, the flight is seen (*dhrajih ekasya dadrse*), not the form (*na-rupam*).

*Saci=karma* (Nigh. II. 1), power.

By *trayah kesinah* (three steeds), Dayananda interprets Vayu (air), Vidyut (lightning) and Surya (the sun); *kesinah*=shining.

45. Speech (*vak*) is divided as four quarters (*catvari parimita padani*); the poets who have intuition know them (*tam viduh brahmanah ye manisinah*). Three of them, concealed in the cave, do not move (*guha trini nihita nengayanti*), the fourth of the speech, men speak (*turiyam vacah manusyah vadanti*).

Commentators have given an extensive thought to the four divisions of speech: the four Vedas; the four kinds of words,—noun, verb, preposition and indeclinables (particles); or the language of the *mantras*, the *kalpa*, the *brahmana*, and *laukika* or current speech; or the languages of serpents, birds, insects and man; or they may be *para*, audible; *pasyanti*, visible; audible only to sages and saints; *madhyama*, intelligible or expressive, proceeding from the heart; and *vaikhari*, articulate, as residing in the mouth, and enunciated by the palate, lips, tongue etc; or again, they may be of the three upper worlds and of the world of man.

46. They speak of Indra, Mitra, Varuna, Agni, then he is the *suparna garutman*. What is one, poets speak in many ways (*ekam sad*



*vipra bahudha vadanti*); they speak of Agni, Yama, Matarisvan.

47. The ruddy birds rise up to the heaven (*harayah suparnah ut patanti divam*), to the dark path (*kṛṣṇam niyanam*) robed in waters (*apo vasanah*). They have come back hither from the abode of *ṛta* (*te a vavr̥tran sadanat ṛtasya*). Immediately after that the earth is soaked with ghee (*at it ghṛtena pṛthivi vi udyate*).

48. Twelve spokes (*pradhayah*); one wheel (*ekam cakram*); three navel-nails (*nabhi*); who, indeed, has known this? Therein together (*tasmin sakam*), like poles (*sankavah*)—three hundred and sixty have been placed, not in the least shaking (*calacalasah*).

49. Stanah, breast; *sasayah*, lasting; *mayobhuh*, producing vitality; *varyani* (covetable, worthy of being accepted); *ratnadhah*, bringing gems; *sudatrah*, well-giving, freely giving; *kah*, maketh. What lasting breast you have, producing vitality, with which you nourish all that is covetable, which brings gems, which possesses prosperity, and which is freely giving, O Sarasvati, may you make that here for us to drink.

Sarasvati is here invoked as mother.

50. The *devas* performed a sacrifice with sacrifice (*yajna*); they became the first *dharmas*. Lo, these greatneses resorted to the heaven, where the ancient Sadhyas, the gods, the *devas* are.

51. This water comes up and down alike day by day. They, the *parjanya*s, enliven the earth; Agnis, the fires, enliven the heaven.

Agni=*Vidyut* (lightning); *parjanya* clouds; *udaka*=water—*Daya*.

Water goes up and down day by day alike. This water in the mystic sense, is only some kind of transcendental joy, which migrates from the earth, the *annamaya kosha*, to the innermost realm, *vijñanamaya* and *anandamaya koshas*, the heaven, and then from the innermost realm comes back to the outermost.

52. The divine bird, the great bird, the child of waters, of herbs, worthy to be seen, who brings satisfaction with rains, in the rainy season, that Sarasvat, I invoke again and again.

Sarasvat, is one in which many currents meet; in this sense, a great person of repute and scholarship (*Daya*).

Apam=of the *antariksa*, midspace.

The Atharva-veda reproduces almost the whole of this *asya vama-sya* hymn in two smaller hymns (IX. 9 and IX. 10) of 22 and 28 verses respectively.

We have already said that there is a reference to 23 verses of this hymn in the Nirukta; some of the important derivations of Yaska are as follows :—

1. Bhrata, brother, is derived from  $\sqrt{\text{भृ}}$  to take; he takes a share of patrimony, or he is to be brought up. His third brother is butter-backed (i.e. Agni).

Seven is an extended (सप्त) number. There are seven rays of the sun (IV. 26).

2, 11, 12, 13, 48. Seven yoke the one-wheeled car, i.e. the car which moves on a single wheel. *Cakram*, wheel is derived from  $\sqrt{\text{चक}}$ , to repel or  $\sqrt{\text{चर}}$ , to move;  $\sqrt{\text{कम्}}$ , to go. The word *namā*, (नाम) name, is derived from  $\sqrt{\text{नम}}$ , from being drawn up; the seven rays draw up the juices for him.

The three-navelled wheel (*trinabhi cakram*) is the year with its three seasons, summer (*grisma*) rainy (*varsa*) and winter (*hemanta*); a year is called *samvatsara*, because people live together by them. *Grisma*, is summer, because juices are swallowed during this period, and; rainy season is *varsa*, because during this time it rains. Winter is *hemanta*, because it is full of snow. Again *himam*, snow, is derived from  $\sqrt{\text{हन्}}$ , to injure, or from  $\sqrt{\text{ह}}$ , to hasten.

Five spoked (I. 164. 13) are five seasons of the year, taking the winter and the dewy season together. Six *aras* are said to be inserted (I. 164.13). This is with reference to the six seasons, which are inserted in the navel as spokes. Again *sat*, six is derived from  $\sqrt{\text{सह}}$ , *sah* to bear.

One wheel and twelve fellys (*pradhayah*) (I. 164. 48), and twelve spoked one (I. 164. 11). These are with reference to months. A month is called *masa*, from measuring; *pradhi* is felly, since it is well-secured.

The reference to the fact that in it are placed together 360 (I. 164. 48) *sanikas* or spokes, this is in reference to 360 days (day+night) in a year. Then we have 720 figure (I. 164.11), this is when days and nights are counted separately (Nir. IV. 27).

16. The word *andhas* (I. 164. 16), blind, is so called, because no attention can be fixed in it, or because nothing is visible. The word *andhas* elsewhere is a synonym of food also; because it is to be sought (*adhyaniyam bhavati*) (Nir. V. 1).

21. *Suparna*, for birds is *supatana*, i.e. rays of sun falling in a beautiful manner, invoke or move towards the portion of immortality (*amṛta*—water), i.e. of water, with consciousness. The lord, guardian of all created beings, is the sun. The lord, guardian of all the senses, is the soul. (This is the *adhyatma* explanation). The birds, *suparna*, are the senses; easily going astray, vigilantly invoke, i.e. move towards the portion of immortality (*amṛtasya bhagam*). He, the wise one, approached me, the immature (*pakam*); *pakam* is immature, i.e. one who is to be matured. The soul is such (Nir. III. 12).

26. Cow is called *aghnya* because she is not to be killed (म + हन्), or she is the destroyer of sin (Nir. XI. 43).

27. This is self-explained, by the mere reading of it. (Nir. XI. 45).

28. The cow lowed after the calf, who blinks, or who does not blink, i.e. the sun. On its forehead, she made the *hin* sound for recognition. She lows like *mayu*, i.e. the sun. This is the atmospheric speech. This is the giver of warm milk, say the ritualists. *Dhenu* is derived from √धृ, to suck, or from √धृ, to nourish (Nir. XI. 42).

29. Here he thunders, surrounded by whom the speech utters a lowing sound, i.e. makes a noise, or like *mayu*, i.e. the sun. This is the atmospheric speech. The word *vavrih* is a synonym of form, because it covers; √वृ to cover. Having overspread the earth with rain, it draws it back again (Nir. II. 9).

32. Yaska refers to the ascetics who say that "people having many children fall into calamity (बहुप्रजा निवृत्तिमाप्तिवेत्त), but according to the etymologists, it refers to the phenomenon of rain. He who made it (य ईं चकार); the verbs to make (करोति), to scatter (किरति) are used in connection with the phenomenon of rain. "न तौ मत्स्य वेद", i.e. he did not know of it, i.e. the middle one (or to *cloud* even). He the middle one who saw it-concealed by the sun alone knew of it. *Maturyonau*, मातुर्यौनौ, or in the womb of the mother; mother (*mata*) means atmosphere, in it the beings are measured out (निर् + √मा); womb means atmosphere. This is a vast region encompassed by air. This other meaning, i.e. a woman's womb (*yoni*), is derived from the same root also; it is surrounded (by sinews and flesh perhaps). Multiplying greatly, he reaches earth through the phenomenon of rain (Nir. II. 8).

33. *Bandhu* or relative. Here is my uterine relative. Relative (*bandhu*) is so called from being connected together (सन्ध्यात्). Uterine or *pabbih* is so called from being fastened together (संनहनात्). It is said, children are born fastened to the ambitions, thence the near relatives are called as having a common ambition, or a common tie. A near relative (जाति) is so called from being well-known (ज्ञानात्). The womb (योनि) is within the two wide spread world-halves. Widespread (*uttana*)

i.e. spread very wide, or spread very high. There father bestows the life germ on the daughter, i.e. the rain cloud on the earth (Nir. IV. 21).

37. Na vijanami yadi vedamasmi, quoted as an illustration of apprehension arising from a particular state (*paridevana*) in the context of a description of *parokṣakṛta*, *pratyakṣakṛta* and *adhyatmik* (indirectly addressed, directly addressed and self-invocations, Nir. VII. 3).

40. Nothing very particular, Nir. XI. 44—A section dealing with cow.

41. Fashioning waters, *gauri* lowed one-footed (*ekapadi*) with the middle (*madhyami*, air); two-footed (*dvipadi*), with middle air and the sun; four-footed (*catuspadi*), with the quarters (*dik*); eight-footed (*astapadi*), with the quarters and intermediate quarters (*dik and avantara dik*); nine-footed (*navapadi*), with the quarters, intermediate quarters and the Sun. Thousand syllabled (*sahasra aksara*), i.e. having much water in the highest heaven (Nir. XI. 44).

42. Tasyah samudra adhi vi ksaranti, i.e. oceans flow down from her, i.e. the clouds pour rain, and all the created beings, dependent on the quarters, live thereby. Thence flows the imperishable water; on that all created beings live (Nir. XI. 41).

44. Trayah kesinah, three lights (having long hairs) perceive at the proper season, i.e., they behold at the right time. One of them strews in the year (*samvatsare vapata eka esam*), i.e. fire burns the earth. One beholds everything with its actions (*visvam ekah abhicaste sacibhih*); i.e. the sun. Of one the motion is seen, but not its shape, i.e., the middle one (Nir. XII. 27).

46. Garutman, is so called because he is praised (गुरुमान् गरुणवान् गुरुत्वा महात्मेति वा), or whose soul is mighty or whose soul is great. He to whom the hymn is addressed and the oblation is offered is this very terrestrial Agni. These two higher luminaries receive praise and oblations under this appellation incidentally only (Nir. VII. 18).

47. Kṛṣṇam niyaṇam, (*nirayanam*), the dark egression, i.e. the night of the sun. Bay steeds having beautiful wings (*harayah suparna*) are the draught-animals, i.e., the rays of the sun. When from heaven, from the common dwelling place of waters, i.e. the sun, they turn towards the earth, the latter is made wet with clarified butter, i.e. water, *ghṛta*=water, since it is derived from  $\sqrt{qr}$ , to besprinkle (Nir. VII. 24).

50. Yaska refers to a Brahmana passage in connection with this verse (Ait. Br. I. 16); Agni was the victim. They immolated him; with him they made sacrifice, *yajna*. Those were the first ordinances (*dharmāni prathamāni*).

51. The verse is explained by mere reading of it. Uniform with

days, this water goes up and falls down again. Clouds bring new life to earth; fires animate heaven (Nir. VII. 23). See for Asya Vamasya Hymn, the work of C. Kunhan Raja, Madras, 1956, with Bhasyas of Sayana and Atmananda; and R. V. Vaidya's astronomical interpretation).

### Hymn-165

For the verse 7, see Nir. VI. 7.

2. **Brahmani**, the increasing or extending wealth (Nigh. II. 10), or food (Nigh. II. 7)—*Daya*.

**Syana**=*asva* or horse (Nigh. I. 14).

3. **Mahinah**=महिमायुक्तः, man of repute, respectable—one with reputations—*Daya*. (महति मह्यते पूज्यते वा तत् महिनाम्, Unadi, II. 57).

**Sampurchase**, you require what is right, समीचीनं पृच्छति—*Sayana*.

**Subhanair voceh**, you ask of the people with kind words, which is the way? See Yv. XXXIII. 27 also.

4. See Yv. XXXIII. 78.

5. **Antamebbih**, near, close at hand (Nigh. II. 16).

6. **Tuvisman**, strong (Nigh. III. 1).

9. **Maghavan**, the one with huge wealth and prosperity (*Daya*).

**Anuttama te maghavan nakirnu na**, there is nothing which has not been inspired by you (*Daya*.); whatever is said by thee, Indra, is true (*Sayana*). **Anuttam**, which is not sent or driven away (*Sayana*); अन्नेस्तिम् or not inspired—*Daya*.

12. **Anedyah**, worthy of praise, अनेद्य (Nigh. III. 8) *Daya*.

13. **Esam bhuta naveda ma rtanam**—Be not uncognizant of my merits. **Navedah**, the one free from pains (*Daya*.).

15. A **yasista**, come and be accessible; *mandaryasya karoh*,



capable of conferring delight; capable of having good qualities, actions, and behaviours (*Daya*).

Isam, vrjanam, jiradanum, food, strength and long life. *Daya*.  
(पन्नं, बलम्, जीयनम्).

## Hymn-166

For verse 6, see Nir. VI. 30.

3. Umasah, the one offering protection. (प्रवितारः—*Sayana*; रक्षण-  
दिकर्तारः—*Daya*).

4. Tavisibhih, by strength, (बलेः, *Daya*).

Harmya, beautiful houses.

6. Pasvah, sudhiteva barhana, as a well-hurled weapon wounds the animal (deer). *Krivih-dati*, having sharp teeth (Nir. VI. 30), the one with biting or violent teeth—*Daya*.; missile teathed (विशेषणशील दन्ती—*क्रिविहिंसनमेव दन्ता यस्याः सा—Sayana*).

*Sayana* connects *pasun* with *krivirdati*, the missile of the winds; because he says when the wind blows, animals are withered or chilled.

Arista-gramah—Since when the wind blows the animals are withered or chilled, such villages where needs no violence; peaceful villages, free from danger.

8. Tanayasya pustisu, in the interests of the children, for the well-being of children, (children or descendents).

9. Vavṛte (वावृते)=*vavṛte*, ववृते (*Panini* VI. 1. 7).

*Prapathesu khadayah*, *prapatha* is a rest-house for the travellers on high ways, for lodging and boarding (meals, *khadayah*).

10. Sam-mistah, well mixed (सम्यक् मिश्रितः—*Daya*).

11. Sujihvah, with fine speech, truthful in words, sweet-tongued.

12. Aditeriva vratam, act or obligations of Aditi (the fine attitude of mid-space); *aditi*=*antariksa*; *hrunati*, goes in a crooked manner.



13. *Jamitvam*, the enjoyments of pleasure and pain (*Daya*).
14. *Parinasa*=by many (Nigh. III.1).
15. *वयं*=*वयं*=we.

### Hymn-167

2. *Samudrasya cit dhanayanta pare*, bearing or collecting wealth, even on the farther shore of the sea (or on the other bank); a metaphorical usage for the winds bearing wealth (i.e. rain) from long distance beyond the skirts of horizon.

3. *Ghṛtaś*, night (Nigh. I. 7).

*Upa*, the upper direction (Nigh. I. 6).

*Guha caranti manuso na yosa*, going in the darkness of the sky, as if it was in privy or in secret, like the wife of a man, who is brilliantly attired, remains in the privacy of female apartments (*Sayana*).

*Sabhavati vidathyeva samvak*, distinguished in learned assemblies; this may refer to lightning also which at times shows itself as if in an assembly, *sabha*. In the Vedic days, ladies also used to participate in the learned assemblies of scholars in public on equal basis.

4. *Sadharanyeva*, with a common woman, woman in general; like young people in company of ordinary woman. (This refers to lightning, and winds).

*Rodasi*, sky and earth.

5. *Rodasi*, in this verse has also been taken as lightning by certain commentators or the wife of Maruts—*रोदसी मरुत्पत्नी विद्युत् वा एवमाचिकेयमपि*—*Sayana*).

*Asurye*, in the clouds.

*Asurya-iva*, like a *Surya* (सूर्या), the wife or daughter of *Surya*. Solar light (*Daya*).

7. *Vṛsamana ahamyuh sthira, ahamyuh*, high-minded, (*Sayana*);

*vrsamana*, one who is inclined to impregnate (*Daya.*); one inclined to rain (वृष्ट्यादि वर्षणमनस्का—*Sayana*); with *ahamkara* or self-mindedness and stationary.

8. *Vavṛdhe im maruto dativarah, im, ई*, from all sides, *pratyakṣam*; when the offering is presented (*dativarah*)—promotes this your increase.

*Dativarah*-(यो दाति दानं वृणोति सः—*Daya.*) the one who is liberal in giving; the one who of his own will gives liberally.

## Hymn-168

1. *Yajna—yajna*, in all *yajnas*. *Tuturvanih*, with a speedy movement.

2. *Vabrasah*, one who goes with speed—*Daya*.

*Svatavasah*, one who goes with his own strength and initiative.

3. *Tṛpta-ansavah*, with well-nourished branches, or well-nourished limbs, or highly potent (or activated) solar rays (*Daya.*). The term has been also used in connection with Soma creeper.

*Duvasah*, maid-servants—*Daya*.

*Rambhini*, a lady well-versed in house-hold duties—*Daya*.

*Amsesu*, on shoulders, perhaps lances suspended on shoulders of Maruts.

5. *R̥stī-vidyutah*, possessors of double-edged sword, shining like lightning.

*Hanu, chin; jihvaya*, by tongue or speech.

*Etasah*, horses; *yamani*, on the paths.

6. *Rajaso mahasparam*, light of the vast region; the great cause of the geo-sphere—*Daya*. This may indicate the limits of rains.

*Rajas*, regions, also water.

7. Amavati, the one full of knowledge.

Svarvati, the one full of happiness.

Ratih, liberal gifts (*danam*)—*Daya*.

Asurya iva janjati, like all-subduing force of the Asuras. Just as *asuras* plunder and give to others, so the winds plunder the clouds to enrich the earth.

8. Yadi (यदि)=*yadi* (यदि). (*Panini* VI. 3.135).

Ghṛtam=water.

Pavibhyah, solar rays like a thunderbolt.

9. Pṛsni, the sun.

Sapsarasah, those who are in moving (*Nigh.* III. 14).

Stomah, a dialogue in questions and answers. *Mandaryasya*, of him who gives happiness to all.

This verse occurs at I. 165. 15; 166.15; 167. 11; and 168.10.

### Hymm-169

For verse 3, see *Nir.* VI. 15.

1. Varuta,=*varita*, the one who accepts or agrees.

Sumna, happiness, pleasures.

2. Visvakṛstih, all men; people in general—*Daya*.

3. Rstih, availability; attainment.

Sanemi, old (*Nigh.* III. 27).

Junanti, attain.

Susukvan, the purifiers (शुचिकः)—*Daya*.

4. Rayim, wealth including milk and dairy products.

Daksinaya-iva, like the one given as *daksina*, a fee liberally given.

Ratim, दानम्, a gift, a present.

Vajaih, with food etc.

5. Tve rayah indra tosatamah, here *rayah* may mean riches, wealth or even friends or kinsmen (then Maruts here).

6. Tirthe naryah paunsyani tasthuh, like the manly energy of an enemy in the field of battle; *tirthe*, battle; Dayananda interprets *tirthe* as a boat to carry across and *na aryah*, like a rich businessman (*vaisya*); *naryah* may mean enemies too.

7. Rnavanam, one in debt, debtor (*Daya*.); a contemptible enemy (*Sayana*). The cloud is a debtor to the winds for its water content.

8. Visvajanya, for the creator of universe.

Surudhah, one who contains in himself the penetrating (causing injury) solar rays.

Go-agrah, (*gavah*, गवः=solar rays), the one who has rays in the fore-front.

## Hymn-170

For verse 1, see Nir. I. 6.

1. There it seems, it does not exist; i.e. there is no today (*nunam*) nor indeed tomorrow. Today (*ad̐ya*), on this day (*asmin dyavi*). *Dyuh* is a synonym of day because it is bright (*dyut*). Tomorrow (*svah*) the time that is still expected. Yesterday (*hyah*), the time that is expired. "Who knows that which is yet to come (i.e. the future? This other word, *adbhutam* (wonderful)=*abhutam*, i.e. something, which, as it were, is unprecedented. "The mind of another is apt to waver" (*anyasya cittam abhisancarenam*), i.e. fickle. Another, a person not to be introduced (*anyasya*), to good people. *Cittam*, mind is derived from *cit*, to know. *Utadhitam vinasyati* (lo! the expected is lost), assigned, i.e. a thing intended (for offering) Nir. I. 6.

2. Samarane, in battle (Nigh. II. 17).

Bbratah agastya, friend *agastya*. Agastya, the person full of enlightenment—*Daya*. (An interchange of benefits; presentation of oblations by one; the reward given by the other—*Wilson*).

4. This refers to Indra or Agastya (*Wilson*).

Amṛtasya, never-dying immortal soul, with consciousness (*cetanam*).

5. Vasupati, the lord of riches.

Mitrapati, the sustainer of friends.

Marudbhih, by the learned people—*Daya*.

### Hymn-171

1. Mucadhvam asvan, let loose your horses; take the horses out of car that you may not come back to the sacrifice in anger. *Wilson* thinks that this hymn indicates a trimming between the worships of Indra and the Maruts.

Maruts, learned ones: brave persons, vital breaths.

Namasa, with salutation or with food (*Daya*). (Nigh. II. 7). *Turanam*, those moving with speed. *Helah*—disrespect.

2. Stha = (स्था) *stha* (स्थ).

Vṛdhasah, the prospering ones.

3. Maghava, worthy of reverence—*Daya*.

Vanani, वजनीयानि, worthy of possession and enjoyment.

5. Sthavirah, an experienced old person; the grateful one. (स्थविर इव;—*Daya*).

6. Avayata-helah, one free from disrespect and disrepute.

## Hymn-172

1. *Yamah* (यामः)—Movement.

*Ahibhanavah*, the illuminator of clouds—*Daya*. = ग्रहीयमान-प्रकाशः  
= lights never diminishing (*Sayana*).

*Sudanavah*, the liberal givers, सुदु दातारः—*Daya*. दोग्धनदानः—*Sayana*.

2. *Saruh*, the double edged sword which is the killer of evil ones.

3. *Tṛṇaskandasya*, of the one with a blade of greed; of the one who is encouraging greed.

## Hymn-173

1. *Gayat sama nabhanyam*, sing the heaven-ascending *Samas*. *Samas* are the hymns which the *udgatṛ* chants: *nabhanyam* नभसि साधु (वर्णमन्त्रव्ययेन सस्य नः, a transposition of letters), pervading throughout the space—*Daya*.

*Gavah*, cows; as if, rays (किरणा इव); *dhenavah*, cows giving milk; *adabdhah*, unimpeded; not permitted to be killed (हितितुमयोग्याः—*Daya*).

2. *Maryah*, the mortal; *yajatrah*, invoker; *mithuna*, pair of man and woman.

*Vṛṣa*, showerer of true knowledge; *vṛṣabhih*, by them who enlighten—*Daya*.

3. *Krandat asvah*, as a horse neighs; *naya-manah*, the one carrying things; this perhaps refers to the roaring sound of the fire (*Wilson*). *Saradah*—autumn.

4. *Cyautnani*, the *Stotras* or praises—*Daya*. It is, properly, causing to fall down; firm, hard (आवदितुं दृढानि स्तोत्राणि कर्माणि स्वकीयानि सामर्थ्यानि वा—*Sayana*).

*Dasma-varcah*, with valour dominating over enemies.

5. *Vavabrusah*, good-looking, charming.



6. *Opasamiva dyam bhartti*, he upholds the sky; *opasam*, near to, i.e. earth and sky as contiguous to heaven,—*iva*, अत्यन्तं सन्नद्धम्, quite close and contiguous—*Daya*.; also a horn—*Sayana*. He upholds the sky as easily as a bull bears his horns.

7. *Samatsu*, in the battles (*Daya*).

8. *Samudra*, in the midspace or *antariksa*—*Daya*.

*Gauh*, speech.

*Eva* एवा=*eva* (एव).

10. *Vispardhasah*, envious\* in particular (परस्परं विषेपतः स्वर्घमानाः—*Daya*).

*Mitrayuvah*, friend to the allies; *madhyayuvah*, learned ones maintaining neutrality.

*Purpatim*, master or mayor of a city.

11. *Juhuranah*, with mind averted, with a crooked mind (दृष्टेष्टु कृत्तिः—*Daya*).

*Tirthe na tatrsanam*, like a lake to a thirsty.

12. See also Yv. III. 46.

*Yavya*, as if river (Nigh I. 13).

*Gih*, truthful speech.

13. *Harivah*, possessors of horses—*Daya*.

*Gatum*, to the earth.

*Isam vrjanam jiradanum*, food, strength and long life.

### Hymn-174

For verse 2, see Nir. VI. 31.

1. Tarutrah, one who takes us across the ocean of miseries —*Daya*.

Asura, one like a cloud —*Daya*.

2. Mṛdhra-vachah—*mṛdu-vacah*, one with soft, sweet and refined speech.

Saradih, pertaining to autumn.

Dano visa indra mṛdhravacah—Indra, make the tribes liberal and sweet in speech (Nir. VI. 31).

Purukutsa, the one having numerous rays potent like thunderbolt—*Daya*.

You have made the subject (rain), soliciting forbearance, descend (in showers); when you had rent as under the gliding, world filling (clouds), then, irreproachable one, you did make the waters flow in channels and did open the chief cloud for young *purukutsa* —(*Sayana*).

3. Vṛtah Indra, O the accepted and acknowledged Indra (the head of a state).

Surapatnih, the wives of the brave.

Asusam agnim, fire strong enough for smelting.

Puruhuta, respected by many—*Daya*.

Vṛtah surapatnih, to the cities inhabited by *raksasas*.

Raksah simhah na.etc. protect or defend like a lion. As a lion protects the forest, in which his lair (*dame*) is, from the depredations of other animals.

4. Arnansi, waters.

Gah, earth; *hari*, two horses driving the chariot.

5. Kutsam, the thunderbolt (वज्रम्).

Rjra, straight and direct moving.

Asva, (असवा), two horses.

6. Mitrerun, enemies of friends.

Aryamanam, the judicial officer.

7. Arka satau, in the distribution of food.

Dasaya, for the Sudras.

Danucitrah, actions pertaining to unusual liberal gifts.

Tisrah, three regions, or the best, ordinary and the worst. Sayana refers this to three states of the earth, identical with three rituals of *darsa* or lunar periods, the *pasu* or victim, and *soma* or libation, or as implying earth, firmament, and heaven.

Kuyavacam, those who speak in favour.

Ku-yava, rotten barley (cf. I. 104.4 for Kuyava, vagrant, or कुयौनि).

Sirah, nerves or veins.

Na sravantih, like flowing rivers.

Paraya turvasam yadum svasti, you have protected; *svasti*, without loss or detriment; *paraya* पारय may mean, bear across, convey over in safety.

### Hymn-175

1. Harivah, O, the one possessing excellent horses.

2. Matsarah, pleasure giving.

Sahavan (सहावाँ)—*saha-van* (सहवान्).

Pr̥tanasat, overthrower of hosts—or armies. (प्रतनां नृसेनां सहते येन सः—*Daya.*)

3. *Dasyum osah*, burn the evil mischievous person.
  4. *Susnaya*, the one who harms others and exploits
  5. *Vṛtraghna*, the killer of *Vṛtra*; the sun who disperses the clouds.
- Madah*, intoxication; pleasure (हृदः—*Daya*). *Kratuh*, big achievements.

### Hymn-176

2. *Vesaya* (वेसाय)—*vesaya* (वेसाय), food (*Daya*).
- Girah*, speech; *vṛsa*, adept in agricultural operations.
3. *Panca*, five; five classes in society;—*Brahmana*, *Ksattriya*, *Vaisya*, *Sudra*, and *Nisada* (cf. I. 7.9).
  4. *Surih*, a learned person.
- Dunasam*, one destroyed with difficulty.
5. *Dvibarhasah*, one who succeeds on account of his two attributes, learning and efforts (*Daya*); doubly devout.
- Arkesu*, in prayers; in well-cooked food.
- Sanusak*, combination or co-ordination.
6. *Purvebhyah*, *jaritṛbhyah*, the earlier seekers of the science of yoga, or ancient encomiasts.

### Hymn-177

1. *Kṛstinam*, cultured persons.
- Puruhutah*, respected by all.
- Madrik*, desirous of fulfilment of passions (or desirous of the oblations).
- In this and subsequent verses, we have terms of alike nature;

वृषभः, वृषणा, वृषभसः, वृषभपातः, वृषभ्यां वृषभः, *varsa* (वर्ष) and (वर्षाणिम्) *varsanam* are showering; shedding; effusing; *vrsana* (वृषण) may be horses; the car is *varsana* (वर्षण); Indra is *vrsabha* (वृषभ); the Soma is *vrsan* (वृषन्), and so on.

Dayananda translates *vrsabhah*, as exceedingly strong (प्रतीव बलवान्), *vrsana*, as strong horses (वृत्तिष्ठावन्मयो); *vrsanah*, as strong youths; *vrsabhasah* as bulls or creatures with all round strength and vigour (परिरक्षितबन्धक); *vrsarathasah*, as strong cars; mighty carriers; *vrsanam* as strong (वृद्धम्), *vrsabhyam*, the two strongs; and so on.

#### 4. Brahmani, riches, wealth (Nigh. II. 10)

Hari (हरी) (dual), two horses; two powers, electrical and gravitational attractions.

Mlyedha, from *medha*; Sayana interprets it as a victim of sacrifices; one which is further enlightened, when something is thrown in it. (मियेन प्रक्षेपेणेनेद्यः प्रदीपनं यस्य सः—*Daya.*).

### Hymn-178

#### 1. Srustih, knowledge acquired by hearing (श्रोतव्या विद्या)—*Daya.*

Uti, protection; *jaritrbhyah*, for adorers.

#### 2. Svasara, the sisters (day and night).

Gha (घा)=gha (घ)=*eva*.

Yonau, गृहे, in the house (*Daya.*).

Sutukah, such ladies as are always prepared to accept the best.

#### 3. Prtsu, in the battles (*Daya.*).

#### 4. Prakhadah, good eater.

Prksah, the enquired one; the desired food.

5. Dayananda translates *isam* as the inspiration for work प्रेरणम्, *vrsjanam* as strength, and *jiradanum* as the consciousness (cf. I.177.5); otherwise the terms also mean food, strength and long life.

## Hymn-179

For verses 4 and 5, see Nir. V.2 and VI.4 respectively.

1. Dosah, nights; vastoh, days; usasah, dawn.

Vṛsanah patnih jagamyuh, let husbands approach their wives.

2. R̥tasapah, disseminators of truth.

Patnih vṛsabhīh jagamyuh, let wives be approached by their husbands.

Ajim, battle.

Mithunam, pairs of husband and wife.

4. Lopamudra, hiding in shyness is the characteristic of whom, such a lady (लोप एव घासुदा समन्तात् शय्यकारिणी यस्याः सा—*Daya*). The verse refers to the sexual coitus during the climax of passions.

Nadasya ma rudhatah kama agan—Here *nadah* means a seer, *ṛsi*; it is derived from *nad*, नद्, meaning to praise. "The love of the self-controlled seer has come to me"—self controlled (*rudhatah kamah*) i.e. of one who is celibate and who has controlled himself with regard to procreation, has come to me. It is said that with these words, the seer's daughter wailed (a legend says that seer's daughter is Lopamudra, wife of Agastya).

5. Pulukamah, exceedingly sexy; with many desires.

6. Agastyah, those who tread on the path of righteousness alone and not drifted to any other course—*Daya*.

Khanitrah, with implements (of digging etc.). *Khanamanah*, one who carries the digging or ploughing operations.

Asisah, the fulfilled desires.

## Hymn-180

1. Diyat, may go (Nigh. I. 14).



Pavayah, wheels as of a potter.

2. Visvagurtti, workers of all crafts—*Daya*; variously going (in relation to car).

3. Vaninah, corona of the sun with rays; of a thicket.

R̥tapsu, the drinkers of water (*R̥ta*—water) Nigh. I. 12; one whose forms are truth.

Hvarah na, like a thief (*Sayana*); *hvarah*, the one who dispels anger (ह्वरस्य क्रोधस्यायं निवारकः—*Daya*).

4. Gharman madhumantam, heat as soothing as sweet (butter or honey); *gharman*, दिनम्, day (*Daya*).

Pasvab-isti, the concordance (*sangati*) of the family of cattle (*Daya*); *Sayana* interprets *pasu* as fire; (पनिः पशुसतीत् Tait. S. V. 7.26)

5. Dasras, see earlier references I. 117.5; dispeller of pain (*Daya*).

Taugrya, belonging to Tugra (see earlier references I. 117.14); belonging to the strongest amongst strongs (*Daya*).

Yajatra, the co-ordinators (संगमयितारो—*Daya*).

7. Panih, tradesman—*Daya*.

Vipanihitavan, according to *Sayana*, *panih* is पणाघारः, or the pitcher in which the commodities for sale are placed; or the jar or vessel for storing the Soma juice after filtration. (*Hitavan*, being placed). He further suggests that *pani* may mean a trader, and *hitavan* would mean opulent—हितं विचरे यस्य सः, the one whose advantage is involved—*Daya*).

8. Karadhuniva, *kara* is sound and hence like an instrument of sound—कारान् शब्दान् धूनयतीव—*Daya*).

10. Isam, something worth having, a pleasure.

Vṛjanam, movement; *jiradanum*, to the soul (*Daya*).

## Hymn-181

For verse 4, see Nir. XII. 3.

2. *Manojuvah*, those possessing the speed of mind—*Daya*; *vataranhasah*, those who have speeds of winds.

3. *Ahampurvah*, emulative, very generous—*Sayana*; "this is me", one who has such a knowledge—*Daya*.

4. *Iheha jata*, born in this world; got recognition in this world—*Daya*; the two *asvins* or moon and the sun (here and there born a pair).

*Subhagah putrah*, auspicious son (moon and the sun).

*Arepara tanva namabbih svalh*: *Arepara* one free from sin (*repah*, sin). (*Sayana* recalls the legends of *Dādhyanc*—I. 84.13)—as faultless in your forms and (perfect in) your many excellences—*Wilson*.

*Born here and there*, they two are praised together with reference to a body unstained by sin and to their own names. One of you two is the victor, the promoter of noble sacrifice; the other is regarded as the blessed son of heaven—Nir.XII.3.

5. *Kakubhah*, all directions—*Daya*; points of horizon (*Wilson*); the best—*Sayana*.

*Asvin*, a pair of air and the sun—*Daya*.

*Hari*, two horses; the electrical and gravitational forces—*Daya*. *Rajansi*, regions.

6. *Saradvan*, pertaining to autumn and other seasons—*Daya*; also *saranavan*, the disperser of clouds and leaves of trees, or very old and withered.

*Evaih anyasya*, the faculties of the other. (एवैः प्राक्कैः—*Daya*.; कानैः गमनैः वा—*Sayana*).

9. *Purandhibh*, one who sustains the world—*Daya*; one who sustains all, the earth or *Pusan*—*Sayana*.

## Hymn-182

1. Vispalavasu, the two who protect the entire community, and provide accomodation; rich in benevolence to mankind. (Sayana refers to the legend of the iron or golden leg given to Vispala).

2. Indratama, maruttama, the superlatives of Indra and Marut (excessively prosperous, or most imperial and exceedingly vital).

Rathitama, excellent possessor of cars.

4. Ratnimim, attractive, charming—*Daya*.; affluent in precious rewards.

Vacam-vacam, every word.

Rayatah sunah, barking dogs.

5. Plavam paksinam, winged bark; *plava*—a raft or float; a boat.

Taugryaya, for the one related to Tugra, strongest amongst strongs.

6. Catasro-navah, four boats. This refers to a legend, about which Professor Roth presented genuine difficulties. *Samudra* means mid-space or *antariksa*; How Bhujyu should have fallen into jeopardy in the sky, how he should have got there at all? Here the occurrence of the term *navah*, clearly indicates a reference to boat and sea and not the mid-space (*Wilson*).

7. Parna mrgasya pataroh-iva arabhe—As the leaves for the support of a falling animal. Sayana translates *mrgasya* as of the cleaner scavenger, a sweeper. Dayananda also translates as *पार्श्ववर्तिनो योयः*.

## Hymn-183

1. Tribandhurah, see I.34.2; three bindings; *tricakra*, three wheels, and *tridhatuh*, three metals (gold, silver and copper); *bandhur* is the charioteer's place, *सारथि स्थान*; see III.43.1 also *बन्धुरेष्वाः*.

Vih na parnaih, just as a bird (*vih*) with wings.

2. *Kratumanta*, highly mechanized. In this verse we have a reference to the mechanized space-vehicle. On the spiritual side, this vehicle would take one to the inner world sojourn from the *annamaya kosa*, to the innermost cavity of self-realization.

3. *Suvṛtam rathah*, rolling car, the car, whose every part is functioning satisfactorily and nicely (यः सुवृत्तः सर्वद्विपैः सोमनस्तम्).

*Nasatya* = *na* + *asatya* = truth, person with true knowledge and true action.

4. *Vṛkah*, wolf, a thief (*Daya.*); a crooked person; *vṛki*, she-wolf; wife of a crooked person—*Daya*.

*Gih*, speech.

5. *Gotamah*, intellectual person.

*Purumidhah*, impregnated with various substances (*Daya.*).

*Atrih*, ever-moving; one free from three categories of pains.

*Dasra*, the dispeller of poverty and miseries—*Daya*.

6. *Ratreh*, of the night; of the sea of darkness.

*Devayanaih*, paths of superior ones; or the paths of learned people.

### Hymn-184

1. *Ukthaih*, with laudatory verses or praises.

*Divah napata*, grandsons of heaven (*Sayana*); one who has no failure in enterprises (*divah* = व्यवहारस्व; *napatah* = न विपते पातो यथोक्तो).

2. *Panin*, to traders (प्रसस्तम्यवहारकृतीन्—*Daya*).

*Urmya*, with night (Nigh. I. 7).

3. *Isu kṛta-iva*, the two, established by speech (वाणीकृतविद—*Daya.*). *Pusan*, पोषक; the sustainer, perhaps the sun. According to

Sayana, it indicates the pair of Asvins, i.e. the sun and the moon.

Surya, सूर्य the beloved of Surya (सूर्यस्य कान्ता—*Daya*). See I. 116.17. There is a legend associated with Surya. The Surya (सूर्य) was desirous of giving his daughter, Surya (सूर्य), to Soma, but the gods desired her as a wife; they agreed that he who should first reach the sun as a goal, should wed the damsel. The Asvins were victorious, and Surya, well pleased by their success, rushed immediately to their chariot. Sayana, commenting on the present verse, adds to the legend, that besides Surya, a prize was offered of a hymn of a thousand verses, which the Asvins also won; but at the request of Agni and other competitors, they gave up to them portions of the hymn.

Varunasya bhureh, of the interrupted sacrifice, which is obstructive of the sin that intercepts the reward (*Sayana*); sin-removing sacrifice (*Wilson*); the abundance of the best (or of water)—*Daya*.

4. Madhvi, one associated with sweetness; *karoh*, of the worker.

5. Stomam, praise.

Maghavana, the prosperous two.

Varttth, right path.

6. The same as I. 163. 6.

## Hymn-185

For verse 1, see Nir. III. 22.

1. Of these two, which is prior, which posterior? How were they born? O sages, who know them thoroughly? They themselves support all their functions, whatever, they are. And their two days, i.e. day and night, roll on as if placed on chariot wheels. With these words, the seer describes the greatness of heaven and earth. Nir. III. 22.

Ahani cakriya iva, two days, as if, wheeled (i.e. day and night in succession like rotations of a wheel).

2. Raksatam no abhvat, defend us from the great danger

(Wilson). *Abhvat*, from the great (i.e. the great pain arising out of pernicious actions like untruth etc.—*Daya.*); from the terrible sins, महतो भयहेतोः पापात्—*Sayana*.

3. *Aditeh*, of the indivisible; of the earth, or of the sun—*Daya.*; of the mid-space, since that is also indivisible like the earth—*Sayana*.

4. *Devanam ahnam*, divine days, i.e. days and nights; *Dayananda* translates *devanam* as waters etc.

*Devaputre*, sons of God; *ahnam*, in the midst of days; *ubhaye-bhik*, along with the two, the stationary and moving (स्वावरजङ्गमैः सह—*Daya.*).

5. *Svasara jami pitroh upasthe*, sisters and kindred, placed on their lap as its parents; *abhi jighranti bhuvanaśya nabhim*, scenting the navel of the world.

*Nabhim*, centre of gravity (नहन् मध्यस्थमाकर्षणाक्यं बन्धनम्—*Daya.*).

6. *Amṛtam*=water (Nigh. I. 12)

7. *Pr̥thvi*, extensive; *urvi*, the one possessing innumerable substances.

8. *Jah patim*, the protector or sustainer of the wife, the husband; or *jah*=daughter, and hence *jah-patim* is son-in-law (*Sayana*).

*Cakṛma* (चकृमा)=*cakṛma* (चकृन्). *Agah*, crime, fault.

9. *Sudastaraya*, for the one who gives extensively and liberally.

10. *Avadyat*, from abuse (निन्द्यात्); *duritat*, from vicious actions (*Daya.*). *Mata*, lady architect (मान्यकर्त्री—*Daya.*) i.e. mother.

11. *Bhutam devanamavame avobhik*, be ever with your protection in the proximity of those who praise you.

*Avame*, in the proximity of.

*Avobhik*, with your protection.



Devanam, the praisers.

## Hymn-186

1. Also see Yv. XXXIII. 34.

Visvanarah, leader of every one—*Daya*; does good to all men.

Ilabhih, with food etc.; *vidathe*, in all acts pertaining to enlightenment (प्राप्ति)—*Daya*.

Matsatha (मत्सथा) = *matsatha* (मत्सथ).

3. Atithim, like the guest, like a *sanyasin*.

Agnim, man of enlightenment.

Varunah, respectable learned person.

Surih, highly intellectual.

4. Namasa, with food etc.

Usasanakta—Day and night.

Dhenuh, speech.

Ahan = *ahani*, in the day.

Payasi, in water.

5. Ahirbudhnyah, a cloud in the midspace (*ahih*—cloud, *budhnyah*—one in *antarikṣa* or inter-space). (See Nir. V. 4; *ahih* and *budhna* both synonyms of *antarikṣa*.)

Napatam apam, see previous notes.

Sindhuh, a river in general.

6. Tuvih-tamah, superb in strength.

7. Surabhiṣtamam = *surabhih-tamam*, superb in fragrance; most

fragrant fruit.

8. *Avanayo na rathah risadasah*, like the protecting vehicles or defence cars (*Wilson*); *avanayah*, pertaining to earth (*Daya.*); *risadasah*, the destroyer of enemies.

*Mitrayujah*, the group of allies.

9. *Saruh*, darkness; i.e. light destroyer.

*Irinam*, oscillating world; the arid land (ऊपर प्रदेश—*Sayana*).

*Sudine*, cloudless day; a fine day.

*Senah*, as if army (*Daya.*); the army of clouds; rain-bearing clouds; the army of Maruts.

10. *Rbhuksah*, men of wisdom. *Pusanam*, sustainer.

*Svatavaso hi santi*, who are of independent powers. (*Svatavasah*—स्वकीयं तवो बलं देवानो—*Daya.*); the possessors of their own strength.

### Hymn-187

For verse 1, see Nir. IX. 25.

This hymn has also been known traditionally as one pertaining to food or nourishment.

1. *Pitu*=*palakam*, that which nourishes (*pitu*, पातकं पन्नम्—*Daya.*). *Tritah*, mind, speech and action—a triad—*Daya.* (Name of Indra also, whose fame spreads over three regions—*Sayana*); three statured Indra—Yv. XXXIV. 7.

*Tavisim*—This is a synonym of strength, from  $\sqrt{t}$ , to increase, with whose vigour, *Trita*, i.e. Indra who abides in three regions rends *Vṛtra* limb by limb. (Nir. XI. 25).

3. *Sivah, sivabhih utibhih, mayobhih* all of them mean pleasure-giving; source of delight or auspicious.

*Advayah*, not being two-fold; having none but agreeable properties (द्वयेवः सुन्दुसुयः—*Daya.*).

4. *Rasah*, juices, tastes, tasty food; food with six sorts of tastes.

*Rajansi*, regions of space; *vatah-iva*, like winds.

5. *Tuvigrivah* *iva* *irate*, those with strong or stiff necks. Usually *tuvi* means many or much, बहु. Sayana interprets तुविगीवा as प्रबुद्धगीवा enlarged necks (people when eat sit erect, दृढांग, and firm; and when they are without food, the neck is bent). If we consider the case of great eaters, then *tuvigrivah* would mean, as if, they have many throats.

8. *Vatape pivah* *it bhava*, body, do you grow fat or strong (पीवः वृद्धिः—*Daya*). Body is *vatapa* (वाताप), since it is sustained by vital air (*vata*).

9. *Gavasirah*, foods prepared from milk.

*Yava-asirah*, (यवस्यासिरः), prepared from barley or flour.

10. *Vrkkah*, curative in respect to diseases.

*Karambha*, a cake of parched meal, prepared from *saktu* (सक्तु); this is the name of a medicinal herb also.

*Udarathih*, carminative, appetizer.

### Hymn-188

The hymn is addressed to the various forms of *Āgni*, referred to earlier as *apṛts*, (आप्री), (*apriyah*). (For *apṛt* hymns, see 'Nir. VIII. 21).

1. *Samiddha*, glowing like fire; or well-kindled (cf. सुसमिद्ध).
3. *Idyah*, praised.
4. *Barhish*, sacred grass (I.13.5); enlightenment (संबद्धितं तेज इव विशानम्—*Daya*).
5. *Durah*, doors (द्वाराणि).

*Virat*, and *samrat* are similar terms, from *rat*, राजते, shining;

यो विविधेषु गुणेषु कर्मसु वा राजते—*Daya*.

*Vibhviḥ* and *prabhviḥ* are also similar terms. (One is व्यापिका, pervading, *vibhviḥ*; the other is समर्थ or potent—*prabhviḥ*)—*Daya*.

8. For *Bharati*, *ida* and *Sarasvati*, see earlier notes.

*Bharati*, the possessor of entire knowledge (सकल विद्याधारिणी).

*Ila*, worthy of adoration (प्रशस्ता).

*Sarasvati*, the possessor of enlightenment, movements (सर) etc. (प्रशस्तं सरो विज्ञानं गमनं वा विद्यते यस्यां तत्सम्बुद्धौ—*Daya*.).

9. *Tvasta*, créator, architect.

10. *Svabhakṛtsu*, in the duties performed with endings of *svaha* (स्वाहवा कृतयः क्रिया येषु व्यवहारेषु तेषु—*Daya*.).

## Hymn-189

1. For this see also Yv. V. 36; VII. 43 and XL.16. It also occurs in the *Isa Upanisad* as the concluding verse, and according to some commentators, it has been put in the mouth of a person, almost now departing from this world.

*Vayunani*, intentions, *prajnanani*—*Daya*. and *Sayana*; also virtuous and non-virtuous actions.

*Juhuranam*, born out of the crooked ways, (कुटिलगतजन्मम्—*Daya*; कुटिलकारि, crooked, *Sayana*); that would force us astray.

*Enah*, sin.

2. *Tvam paraya navyah asman svastibhiḥ*, (*paraya*) convey us, (*svastibhiḥ*) beyond all evil ways by the sacred acts.

*Navyah*, adorable in the newer ways; *durgani*, the evil acts, difficult to be overcome, दुर्गमज्ञानि पापानि—*Sayana*; दुःखेन गन्तुं योग्यानि—*Daya*; *pṛthvi*, extensive earth; *puh ca*, the city also.

*Urvi bhava*, may become spacious; *tokaya*, to offspring or children

and *tanayaya*, sons; *sam yoh*, bestower of happiness. .

3. *Amivah*, diseases; *anagnitrah*, unprotected by heat (fire, here fever) ऋषिचमानज्वरेण रक्षकाः, protector from the non-existing fever—*Daya*. *Krstih*, cultured person; *yajatra*, adorable divinity the one always in accompaniment, संगच्छमान—*Daya*.

4. *Payubhih*, by the means of protection, रक्षणेनार्थः—*Daya*.

5. *Ducchunayai*, to the crooked ones, to the malevolent; *aghaya*, sinful or wicked; *avisyave*, vicious, righteous, voracious.

*Dasate*, to the one who bites.

*Datvate*, to the one with teeth or fangs.

6. *Rtajata*, born for noble acts or sacrifice.

*Yansat*, may give, यच्छेत्—*Daya*; विमुञ्चति छत्तु मात्मानम्, may except or release himself—*Sayana*.

*Ririksoh*, from those who are inclined to harm him.

*Vispat*, those who obstruct in particular; those who do wrong.

8. *Avocama nivacanani*, we address our pious prayers, (or our words which are definitely pious or righteous—*Daya*).

*Manasya sunuh*, son of mantras (or prayers)—(नियत इति मनो मन्त्राः—*Sayana*); or son of enlightened persons—*Daya*.

## Hymn-190

For verses 1 and 5, see Nir. VI.23 and IV.25

1. *Anarva* means one who is not dependent on others. Increase the independent, mighty (*vr̥ṣabham*) sweet tongued (*mandrajihvam*) and praiseworthy lord of prayer (*br̥haspatim*) with hymns (*arkaih*). Increase (*vardhaya*) the lord of prayer, who is independent, who does not depend on others, the mighty, sweet-tongued (whose speech is delightful), or whose tongue is fascinating, the praiseworthy with hymn, i.e. stanzas of praise (*arkaih*), which are means of worship (Nir. VI. 23).

Br̥haspati in this hymn is the protector or cherisher (पालयितारम्) of the prayer.

2. R̥tviyah, the hymns of seasons (particularly of rains).

R̥te, in truth.

Matarisva, like air or wind.

3. Namasah, respectful.

Slokaṃ, the true speech.

Saviteva, like the sun.

Ahanyah, pertaining to day, or daily (revolving sun).

4. Vicetaḥ, persons with keen intuitions (विविधाश्चेताः प्रज्ञा यस्—*Daya.*).

5. Br̥haspate cayase it piyarum, O Br̥haspati, May you destroy the derider. Here *piy* means to deride (Nigh. IV.25); *piyarum*, those who wish to enjoy the drinks (पानेच्छुकम्)—*Daya.*; lover of Soma drinks (*Sayana*).

Vamam, reputed, a synonym of वामस्य (Nigh. III. 8).

Manyamanah, stupid; *papah*, sinful; *pajrah*, mean.

Dudhye, दूदये=दुःशये, one who thinks viciously in respect of others (*Daya.*).

Usrikam=*usriya*, an old cow who has stopped giving milk; also old bullock; उस्त्रिकम् उस्त्रियेति गोनाम कुत्सितामल्पशीरोत्स्राविणीं गां जीर्णमनद्वाहं वा—*Sayana*.

6. Suyavasah=*suyavasah* (सुयवसः), one rich in food grains.

Ap̥ir̥tha ap̥ urnuvantah asthuh, enveloped in ignorance, stand extricated from that covering.

7. Rodhacakra, river with whirls (Nigh. I. 13).



## 8. Tuvijatah, beneficent.

Tuvisman, the powerful.

## Hymn-191

This is the concluding hymn of Mandala—I of the R̥gveda with a reference to poisons and poisonous creatures. The deities are water, grass and the sun, (प्रवोषधिसूक्तं देवता) and has 16 verses. It starts with words *kankatona* and therefore, it is known as the *kankatona sukta*. In respect to this, Saunaka says: 'let anyone who is afflicted by poison diligently repeat the hymn' and as the traditional superstition says, that if so repeated, the person would not suffer, though inflicted by a serpent or an envenomed spear. Of course, the hymn is an instructive one with no superstitions associated with it. The superstition that mere repetition of the verses would remove the malady is a much later innovation in the degraded society.

1. *Kankatah, na kankatah, satina, kankatah*—*Kankatah* is something with very little of venom; *nakankata* is opposite to little, i.e. exceedingly poisonous (snakes); *satina* is synonymous of water in the Nirukta.

*Draviti*, of two types, one with a little venom, and exceedingly venomous.

*Adṛstah*, the invisible poisonous creatures.

*Alipsata*, have smeared; always get stick (*Daya*).

2. *Avaghnati*, a strong antidote, अघ्नन्तं दुःखघ्नन्ती (*Daya*); a drug or antidote being destroyed (literal translation—*Wilson*), or a certain drug, understood, destructive of poisonous creatures.

*Ayati*, coming; *parayati*, departing.

3. *Sarasah*, like blades of grass; *kusarasah*, like blades of thorny grass; *darbhasah*, soft *kusa* grass called *darbha*; *maunjah*, munja grass: *Poa cynosuroides*, *Saccharum spontaneum*, *saccharum Munja*, *Andropogon muricatum*. (*Wilson*).

4. For this see, Av. VI. 52.2 (slight variation).

5. Prati adrsran, discovered in the dark, (not by actual seeing); as snakes by their breathing (*Sayana*).

Visvadrs̥tah, seen by all, such poisonous ones.

6. Ilayata, go to your respective places; *soma*, moon.

7. Ye ansyah ye angyah, those who move by their shoulders, and the others moving by their body.

Ansyah, अंस्येव स्कन्धेषु भवाः, born in (or on) shoulders—*Daya*. *Sayana* gives other renderings also; *ansarhah* (अंसार्हाः), being suited to the shoulders; *ansagah* (अंसगाः), moving by the shoulders; *ansabhyam khadanto va*, (अंसभ्यां खादन्तो वा), biting with their shoulders. We have similar interpretations of *angyah* also. (अङ्गया अङ्गेन शरीरेण हन्तारो वा लुप्तिकादयः)—*Sayana*.

Sucikah, having sharp needle-like stings (like scorpions)—*Daya*.

8. Adrs̥taha, अद्रष्टहा, destroyer of the unseen; dissipator of darkness (*Daya*). (See Av. V. 23. 6 also).

9. See Av. VI. 52. 1 with some variations.

10. Dr̥tim, leather bag for holding liquor.

The verses 10 to 13 deal with the science of poisons or *visa vidya* also known as *madhu-vidya* or science of ambrosia. "Having taken the poison in the solar orb (*jurye*) with the fourth finger, having made it ambrosia, and caused them to blend together, may it become poisonless." (Sunlight with its actinic rays is considered as instrumental in counteracting, the effect of poison.) The science of antidotes is known as *madhula*, or *madhuvidya* (verse 1).

11. Iyattika, insignificant bird.

Sakuntika, *kapinjala* bird; francoline partridge.

12. Trih-sapta vispulingakah,  $3 \times 7 = 21$  kinds of small birds; *vispulingakah*, a small bird; *catika*, female sparrow. [Seven tongues, with three variations (red, white and black) of each also gives the number 21.].

13. *Navanam navatinam*, 99 (innumerable) types of waves of pain.

14. *Triḥ sapta mayuryah*—21 types of pea-hens.

\**Agruvah*, rivers (Nigh. I.13).

15. *Kusumbhakah*, *nakulah* or mungoose (*Viveta Mungoose*), whose hostility to the snake is so well known.

16. *Vṛścika*, scorpion.

According to M. Langlois, this hymn alludes to the state of sky before the commencement of a sacrifice. According to him *visa* is darkness which is dispersed by the morning light, or by the rays of the sun.